



CALVINIST-CONTACT

CHRISTIAN WEEKLY



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THE UNITY OF THE FAITH

by Rev. Peter DeJong

The Apostle Paul urged each Christian in a spirit of humility learned from Christ to try "to keep the unity of the Spirit." With the help of the spiritual leadership the Lord provides for them they are to be built up "till we all attain to the unity of the faith, and of the knowledge of the Son of God." This unity of the faith is characteristic of mature Christians and is contrasted with the instability of "children, tossed to and fro and carried about with every wind of (man-made and false) doctrine." (Ephesians 4:3, 1-15.) It is to be pursued by "speaking truth in love." In the same vein Jesus had prayed that His followers might be one in a unity brought about by the truth of His word. (John 17:11, 21, 23; cf. 6-9, 14-20.)

When the authority of the Word of God comes under attack, as I observed in a previous article, we must meet that attack with the answers, and as it becomes necessary, with the discipline that that Word of God demands. When such a suggestion is made in our time, many people seem to shrink back from it out of fear that putting such a policy into practice will bring trouble and strife to the church. Our church family, like others, has often had far too much of that, and they feel that at all costs any more of such troubles must be avoided. Will not firm and uncompromising insistence on the truth necessarily provoke fighting and division? Our Lord and His apostles taught us that while such a policy will indeed bring sharp opposition and division between faith and unbelief, (see Luke 12:51-53, for example) it will at the same time bring unity. And that unity will be real, not a sham, one of strength, not weakness.

If we study the Bible to see how such a unity is to be achieved, we soon become aware of a distinction, clear in the mind and practice of the Apostles, but often badly obscured among us. That is, the distinction between loyalty to God's Word and insistence on

our own opinions, habits or customs. God's Word must always be maintained inviolate, whatever the cost, for betrayal of that comes under God's curse. (Galatians 1:6-9.) But matters of purely personal or group opinions, habits and customs we must be ready as Paul was, to submit to many adjustments and compromises. Especially among churches like many of ours, made up of people from similar origins and backgrounds, many people at times fail to make that distinction. The result has often been unnecessary and harmful dissension. Let us just consider some of the issues that have produced such needless discord.

1. The Language Problem: Dutch vs. English.

Many of our churches, usually comprised originally of Dutch immigrants have or have had difficulties in adapting themselves to the change from one language to another. This is plainly the kind of issue on which God's Word forbids us to be partisan. It teaches us "There can be neither Jew nor Greek . . . bond nor free . . . ye all are one in Christ Jesus." (Gal. 3:28.) The Apostle, so inflexible whenever loyalty to the gospel demanded it, was ready to go to any lengths necessary to bridge such differences. He wrote, "To the

Jews I became as a Jew, that I might gain Jews; . . . To the weak I became weak, that I might gain the weak: I am become all things to all men, that I might by all means save some." (1 Cor. 9:20, 22.) "Give no occasion of stumbling, either to Jew or to Greek, or to the church of God: even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved. Be ye imitators of me, even as I also am of Christ." (1 Cor. 10:32-11:1.) Where such a spirit prevails can you imagine a heated argument arising over the ratio of Dutch to English services?

2. The National Problem: U.S. vs. Canadian Churches.

The same principle needs to be applied in dealing with the differences between the churches on each side of the U.S.-Canada border. Some differences exist — political, economic, historical. Those differences, together with the increasing unwieldiness of our single synod and the growing bureaucracy of our denominational boards may make some extensive reorganization desirable. The new Canadian Council seems to be a limited, halting step in that direction. But regardless of how this issue will be faced, it is hardly one that should cause serious friction among those who are concerned about the advance of the same gospel.

3. The Age Gap. Young vs. Old.

Today we hear much of "the generation gap" — in fact, talking about it has become a fad. There have always been some such differences, but the rapidity of change in our society is widening

them. We must not forget that such gaps must be closed by the gospel. The last words of the Old Testament state that the prophet who must direct men to Christ will "turn the heart of the fathers to the children and the heart of the children to their fathers: lest (God) come and smite the earth with a curse." (Mal. 4:6.)

That gospel applied in the family commands, "Children obey your parents in the Lord: for this is right. Honor thy father and mother . . . that it may be well with thee . . . And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord." (Eph. 6:1-4.) Unbelief creates, but the gospel bridges such gaps, and we must by word and act show that it does.

4. Economic and Class Problems: Employer vs. Employee.

Our world seethes with economic and social unrest which Christians and churches cannot and may not ignore. They must not become mere victims or partisans in these economic and social issues, however. They are called to preach, teach and demonstrate that the gospel of Christ, where it is received and lived, resolves such differences. In an age when class differences were in some ways much greater than they are today God's Word taught Christians, some of whom were slaves, "Let each man, wherein he was called, therein abide with God." "Servants, be obedient unto them that according to the flesh are your masters . . . as unto Christ . . . as servants of Christ, doing the will of God from the heart . . . as unto the Lord, and not unto men . . . And ye masters, do the same things unto them, and forbear threatening: knowing that he who is both their Master and yours is in heaven, and there is no respect of persons with him." (1 Cor. 7:24; Eph. 6:5-9.) It is to the credit of our Christian labour movement that it has opposed the class-struggle doctrine as un-Christian. I can hardly think of a higher tribute to its stand than that unconsciously given it by the bitterly hostile criticism of the CLAC once published in B.C. that it was a "boss-loving union." If there were more boss-loving labourers and more labour-loving bosses our economy would not be the strife-torn shambles that it is often becoming today. But it takes the gospel and believers in it to make such people!

5. The Organization Problem: Individual or Organized Christian Effort?

Considering the economic and social matters that trouble us leads to the observation that sometimes arguments arise in which people tend to stress individual or collective Christian activity in various areas as though these were alternatives. In this case, as in many others, we need to see that the gospel delivers us from such dilemmas. It stresses both our individual responsibilities and our unity with and necessary concern for fellow-Christians. It instructs us, "bear ye one another's burdens and so fulfil the law of Christ." and at the same time adds, "For each man shall bear his own burden." (Gal. 6:2, 5.) Was not Christ's command, "Thou shalt love thy neighbor as thyself?"

6. Broader Issues: Progressive vs. Conservative.

Involved in many of the differences to which I have referred there frequently appear two opposite bends of mind. One person reveals an inclination to cling to

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12th Annual Sunday School Teachers' Convention

"It was good to be there." This comment was received from one of the teachers attending the 12th annual Sunday School Teachers' Convention on June 28 at Bingham Park in Kitchener. Delegates from thirty-six Sunday Schools attended to receive new inspiration and to discuss with others the place and work of the Sunday School.

The president, Mr. J. Schaafsma, officially opened the convention at the Park Lodge, after which we moved outside under windy, but sunny skies, to hear Dr. Oostendorp present the keynote address: "Creating and Holding Interest in the Sunday School."

The children must be prepared and motivated so that their eagerness will help develop the program. Under no circumstances ought the practice time take the place of the regular Sunday School story time! Early and thorough preparation are a must!

Through questions raised, many practical suggestions were shared: have an Easter program instead of a Christmas program, extend regular Sunday School hour to fit in a practice, exchange programs, etc.

We retired for lunch, but everywhere one could hear small groups discussing the morning sessions and continuing to exchange opinions and ideas.

Immediately following the lunch hour, Dr. Oostendorp again addressed us, this time on "Parent Involvement in the Sunday School." According to Malachi 4:5, 6, it appears evident that at the time of Christ's return the hearts of the fathers will not be with their children. Already today it is often seen that so-called Christians no longer care for the spiritual welfare of their children. Much of the rebellion of present-day youth is due to the lack of heart-commitment to Christ which in many instances goes back to parental spiritual laxity.

Realizing it is a spiritual matter, what can be done? As Sunday School teachers it is our responsibility to be in contact with and involve the parents in a positive way. Try to involve them in the structure of the Sunday School by letting them know what is expected of their child. In an evangelical situation we must be aware that we cannot expect too much from the parents since they may resent being involved. Here it takes much prayerful preparation and thought on how to approach the parent. Although in a covenantal situation the parent can be expected to be involved, in both situations the Sunday School work should be followed up with the parents.



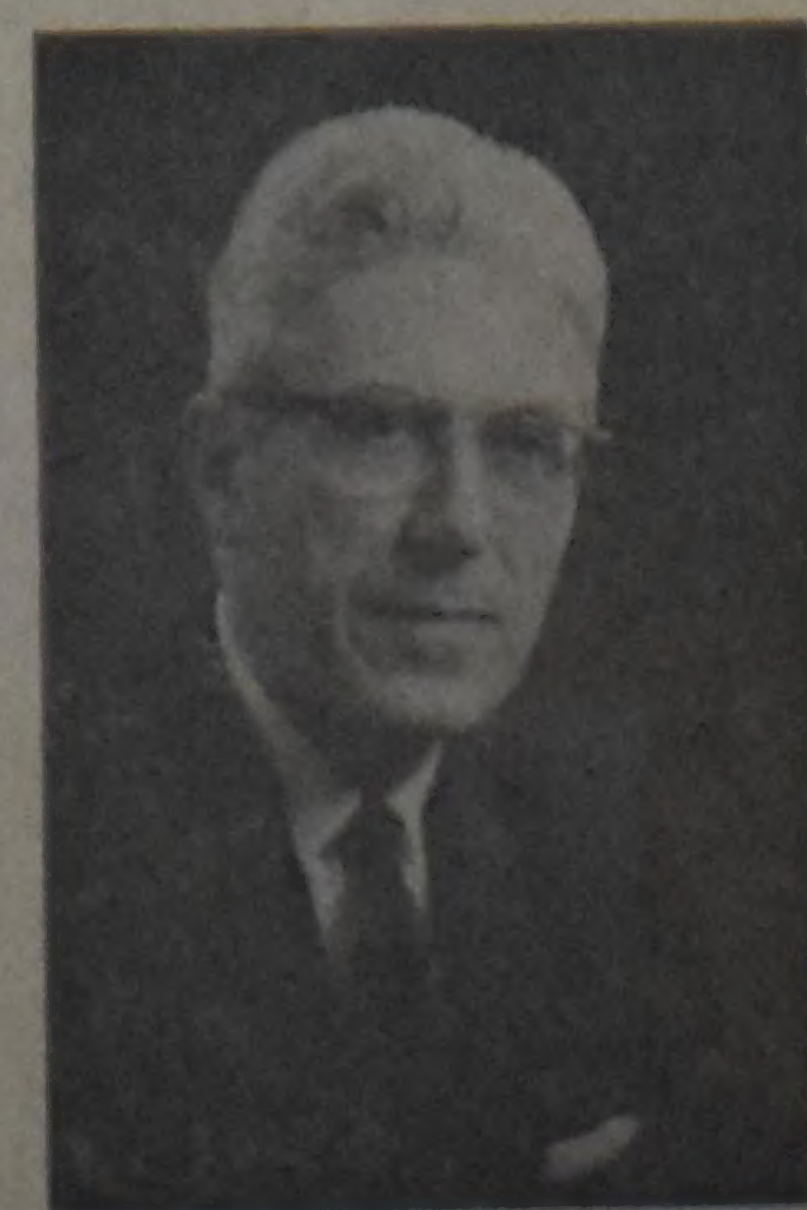
Dr. L. Oostendorp

He stressed that we, as teachers, must turn on the power. We must advertise the Sunday School by using means available, e.g. through our pastors, consistories, bulletins, slogans, canvassing, etc. The spirit of the day is that there is no need for Sunday School. We face a total attack on the Sunday School under the false pretence that the children are receiving too much; that our children don't need it; that society life and catechism take care of all instruction needed. How then do we structure and find the rightful place for the Sunday School? It is an evangelical arm of the church, a way of bring in. In this the church has a responsibility; and the children also must witness and bring in others. It is the place where the church talks to young children, covenantal or not.

"Christ's message, in all its richness, must live in your hearts. Teach and instruct each other with all wisdom." (Col. 3:16) Teaching one another becomes a concerted testimony with every individual testifying, witnessing, and sharing his faith. We are to make the Bible live as it is. Let us have wholehearted confidence that God knows why He presented His Word to us as He did! When the Sunday School imparts to the pupils that the response to God's love commits one to loving action, then the Sunday School has made a contribution.

God wants His children to live in, under, and through His Word. Is it impossible to be too saturated? We may have to modernize and move with the times, that is, only if it means that the Sunday School becomes a place of greater commitment and challenges to modern life. The Sunday School must bring the teacher and the student to greater commitment and involvement.

Dr. Oostendorp was thanked for his inspiring address, and after a brief discussion we were privileged to listen to a panel present "The Christmas Program." The panelists, Dr. and Mrs. Oostendorp, and Rev. and Mrs. Schaal,



Rev. J. H. Schaal

"Is Sunday School Necessary Today?" was another timely topic brought into discussion by Rev. J. H. Schaal. He emphasized that in the Sunday School we are bringing the kingdom of God! It is the place where person to person, heart to heart preaching is possible; where we may build each

(Continued on page 2)



TYPICAL MOON TERRAIN—Picture taken from Apollo 10 Command Module shows terrain features typical of north-eastern Central Bay on the Moon. Triesnecker Crater (foreground) is 17 miles in

diameter and 85 miles from the capsule. The smooth floor of the Sea of Vapors extends almost to the horizon (upper right).

12th Annual Sunday School Teachers Convention

(Continued from page 1)

other up spiritually, all year round! If this was necessary in Bible times, how much more is it necessary today because of the times in which we live! Every teacher must know himself (herself) to be a possessor of the Holy Spirit or he (she) ought not to be teaching!

Evangelistic or covenantal Sunday School? In both settings the approach in Bible teaching remains basically the same, though the application may vary. The covenant knows only people: God's people! Then why segregate?

Are we really concerned about the spiritual welfare of our community? Then let's be ready to pay the price in terms of pliability, for example, by changing the hour of service and Sunday School to suit the community we wish to reach. Vacation Bible School ought also to lead into the Sunday School.

In conclusion Rev. Schaaf stressed that our method is in our message! Those engaged in the Sunday School received a vision, a sense of calling, of personal involvement, of faith and love for the cause of the Sunday School. We, as teachers have that blessed opportunity to translate God's Word into action through the Holy Spirit.

During the business session, a new treasurer and secretary were chosen. Mr. H. Ligtnerik of Waterloo will replace Mr. J. Rupke of Kettleby who faithfully served his term as treasurer. Mrs. Klumpenhouwer of Listowel was chosen for a period of two years to complete the term of Mrs. J. Struyk.

Burlington was chosen to be the host for the 1970 convention.

Should we perhaps have an Ontario Sunday School Board in one locality? This question was brought forward with a request that Sunday Schools send in their views to the secretary. Sunday

Schools were also requested to send in any Christmas program used in past years so that the secretary might duplicate these for distribution to interested Sunday schools.

Due to strong winds, we moved inside to listen to Mrs. Van Veen of Listowel explain to us the need for audio-visual aids, and to watch her demonstrate the use of these in an effective way. She stressed that visual aids cannot regenerate a soul. Regeneration is the work of the Holy Spirit through the Word of God. Aids remain aids! Never ought the aid to substitute for teaching. Teachers with limited qualifications may use them to stimulate the pupil's interest, to make learning more effective.

Using leaflets, pictures, maps, objects, songs, and flannelgraph, Mrs. Van Veen demonstrated beautifully that simple facts and illustrations can help bring out great truths.

The banquet, including a fifty pound barbecued roast of beef served Smorgasbord style, was noticeably enjoyed by all!

Rev. P. Van Katwijk, pastor of the host church, then delivered his inspirational address entitled "Like a Child".

In Matthew 18:2 the disciples, teachers in their time, asked, "Lord, who is the greatest in the kingdom of heaven?" As the child whom Jesus placed before the grown-ups grows silent with wide-eyed admiration, so we as teachers must grow silent with awe, experiencing God's greatness in every lesson preparation. The lesson must first touch our heart before we can properly present it to the children entrusted to our care.

After this fitting address, Mr. Schaafsma thanked the host church, and all participants for helping to make this day another unforgettable Convention Day.

Rev. Van Katwijk then closed with us in prayer.

Andrea Struyk

DATA CENTRE

July 1-Aug. 8	The 1969 Summer School sponsored by the Ontario Alliance of Christian Schools will be held in the Hamilton District Christian High School.
July 2-Aug. 8	Christian Education Summer School in British Columbia, in Richmond, B.C. Lecturers Dr. G. Spykman and Dr. H. E. Runner.
July 8-10	First Chr. Social Congress, Dordt College, Sioux Center, Iowa.
July 20	Immanuel Chr. Ref. Church Hamilton, Ont., 3 nur n.m., Prof. Dr. J. H. Kroeze, Universiteit van "Die Gereformeerde Kerk", Potchefstroom, Zuid-Afrika. (Nederlands).
August 1-4	A.A.C.S. Study Conference, Bolton, Ont. Lecturers: Dr. A. DeGraaff on "Coming of Age", and Dr. B. Zylstra on "God, Man and the State".
August 22-25	A.A.C.S. Study Conference, Edmonton, Alta. Lecturers: Dr. James Olthuis on "Towards a New Christian Life Style", and Dr. H. Evan Runner on "In Critique of the Revolutionary Mind".
August 27	Dr. Joel H. Nederhoed will speak on "Healing the Generation Gap", in Knox Presbyterian Church, Toronto.
August 29-Sep. 1	A.A.C.S. Study Conference, Cultus Lake. Lecturers: Drs. Olthuis and Runner. Same topics as Alberta Conference.
August 31	Dr. Joel H. Nederhoed speaks on "Before we eat" (a Labour Day message) on the "Back to God" Radio Hour.
September 4-6	Study Conference Chr. Ref. Conf. Grounds, Holland, Mich. Lecturers: Drs. DeGraaff and Zylstra. Some topics as Bolton Conference.
October 4	All Ontario CLAC Study Conference 1969. Dr. John H. Redekop of Waterloo Lutheran University and Dr. Bernard Zylstra of the AACS Institute for the Advancement of Christian Scholarship will be the guest speakers.

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
July 24	July 18	July 16 noon
July 31/August 7 NO ISSUES (Holidays)		
August 14	August 8	August 6 noon
August 21	August 15	August 13 noon

We assume this schedule gives the Post Office sufficient time to deliver our paper to most of the subscribers before the Sunday following the date printed on the paper.

Church Announcements

CHR. REF. CHURCH

Called

to Pembroke, Ont., Candidate H. Katerberg.

to Abbotsford I. B.C., Rev. P. Van Egmond of Kingston, Ont.

to Edmonton I. Alta., Rev. Calvin Bolt of Oakdale Park, Grand Rapids, Mich.

Accepted

to Abbotsford I. B.C., Rev P. Van Egmond of Kingston, Ont.

to Edmonton, Trinity, Alta., Rev. J. D. Pereboom of Williamsburg, Ont.

CORRECTED NEWS ITEM

Classis British Columbia of the Christian Reformed Church granted in a contracta session, Rev. C. DeBree honourable release from his office to enter upon a non-ministerial vocation, while the synodical deputies, who were present, acquiesced in the decision.

THE EVANGELICAL FELLOWSHIP OF CANADA

The Rev. Johan D. Tangelder of Vernon, B.C. had the privilege to be the observer for Classis British Columbia of the Christian Reformed Church at the E.F.C. Convention. We have read his report in Calvinist Contact.

Classis B.C. will convene, the Lord willing, in September. Rev. Tangelder will present the following recommendation:

"I recommend that we wholeheartedly support the Evangelical Fellowship of Canada. We cannot afford to remain aloof. We can make a very meaningful contribution, especially in the field of education, labour, politics and the methodology of evangelism. We are wanted by the E.F.C. and we are needed. We need each other in this secular age. We must broaden our vision in Canada for the sake of promoting the Reformed message. We cannot stay within a close circle. We must move out and excite others about the message of the Reformation, the whole of the Gospel for the whole of man in the whole of society. I do believe that our Classis B.C. should join as a Classis. I do believe that this can be done as the E.F.C. is not an ecumenical movement, but a fellowship. The E.F.C. is not interested in denominational unity, but in dialogue and co-operation wherever possible, for the purpose of making an impact for the Gospel in our nation. We will not be asked to support any resolutions such as the World Council of Churches and the Canadian Council of Churches have the habit of making. The E.F.C. is a fellowship for dialogue. There we can discuss what we, as evangelicals, can do for God's glory in Canada. Let us not put this matter in the hands of a committee and pass the buck from one classis to the next. We cannot afford this luxury. I also recommend that each consistory should read the "Thrust" quarterly magazine. This will enable all to study the E.F.C. more closely. We should also promote the E.F.C. in our communities. We hope to start an E.F.C. chapter in Vernon. I do hope that the same will happen in other communities."

PROPOSAL TO GIVE GOVERNMENT SUBSIDY TO DUTCH CHURCHES DRAWS CRITICAL RESPONSE

(Amsterdam - Replacing an 1815 law, a royal commission in the Netherlands (Van Walsum) has proposed government subsidy to all churches. It was long felt that the old regulations are inadequate because they do not include all churches, do not treat all churches that are included alike, and take no account of inflation or population increases. The present subsidy of 3.5 million guilders would be raised to 50 million. This amount would be distributed to all the churches according to their membership.

Against this proposal objections have arisen from leaders in the Reformed Churches in the Netherlands, a church that is not included in the 1815 legislation.

Professor D. Nauta stated that while he did not object to government support for theological training, for this is a scientific enterprise which the government already pays for in large part, it would not be right for the government to subsidize the churches in general. "I am chiefly concerned with the impression which the churches give of themselves in accepting financial support which can only be raised by a general taxation. Does this agree with the proclamation of the Gospel which the church must bring to the world?" he asked.

Dr. P. G. Kunst saw dangers 'as big as life' in the state's interfering in the business of the church. "The observation is still valid that he who extends money has influence and is inclined at (inopportune) times to ask for and to exert influence."

RES)

"The way to preserve the peace of the church is to preserve its purity."

— M. Henry.



ESKIMO STONE-CARVER STUDIES HIS POLAR BEAR FAMILY

Kumakuluk Saggiak, of Baffin Island, has received a Canada Council grant of \$3,500 to study at The Three Schools, Toronto, with such Canadian artists as Robert Markle and Dennis Burton. Kumakuluk's father is one of the highly regarded stone-carvers who have brought prestige to Cape Dorset. In the tradition of Eskimos, the family name is applied to his work. His son uses both names on his carvings but is called by his given name. Kumakuluk confesses that he would like to someday make one very big carving like the Henry Moore at City Hall. (Globe and Mail Photo)

Arrival and departure

Since the dawn of history
Life has been a mystery.
The birth of man as well his end
Remain in God's almighty Hand.

Deep we bow in adoration
For the wonders of creation.
Man, God's image, masterpiece!
Is the greatest of all these.

When someday the heav'nly chimes
Ring aloud the end of times,
All believers will behold
God's Jerusalem of gold.

Then our life begins anew
We receive a perfect view.
Only then we'll clearly see
And perceive all mystery.

Wilma Jonkheer

REPORT ON THE CHRISTIAN HIGHER EDUCATION BOXES			Niagara Falls	\$ 48,50
			Burlington	
			York	
			Dunnville	
			Grimsby	
Galt				
Fall \$49,35 + \$53,86	\$ 103,21			
Drayton	\$ 51,15			
Simcoe	\$ 42,00			
Brantford	\$ 229,29			
Jarvis	\$ 220,53			
Hamilton	\$ 41,70			
Guelph	\$ 58,00			
Wellandport	\$ 169,32			
Fruitland	\$ 186,00			
Waterloo	\$ 117,07			
Welland Junction	\$ 84,28			
Mount Hamilton	\$ 180,25			
Hamilton (First)	\$ 110,40			
Dundas	\$ 138,63			
St. Catharines (Maranatha)	\$ 198,25			
St. Catharines (Trinity)	\$ 166,15			
			Interest	\$ 1,51
			Total income	\$2146,34

An amount of \$1775,00 has been sent to the Hamilton District Christian High School, and the collected funds from St. Catharines and Niagara Falls, to the amount of \$412,90 has been sent to the Niagara Peninsula Association.

A most hearty thank you, on behalf of the school, to all the ladies involved in the work of collecting the penny boxes, and to all who contributed to this!

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WERELDBEVOLKING

Als je Donderdagsavonds de advertenties nagaat van de voedingsmiddelen-zaken, of als je Vrijdags de wekelijkse "shopping" doet, word je als ware bestormd door een lawine voedings- en gebruiks-artikelen. Al heeft de een het dan wat beter dan de ander, het valt moeilijk te ontkennen, dat wij in weelde leven. Het is moeilijk te begrijpen, dat het grootste deel van de wereld honger lijdt als je die enorme voorraden in de winkels ziet.

En toch is dit laatste iets, dat als een grauwe werkelijkheid met meer en meer aandrang op ons afkomt. Wij praten wel eens over de wereldbevolking en over het voedselprobleem, maar meer dan een conversatie is het niet. De werkelijkheid schijnt moeilijk tot ons door te dringen. Toch is het zo'n ontzaggelijk probleem, waarbij andere problemen in het niet schijnen te vallen, maar waarvoor men op geen stukken na de oplossing heeft gevonden.

Professor Ehrlich van de Stanford University in de Verenigde Staten heeft enige cijfers gepubliceerd. De bevolkingstoename over de gehele wereld is momenteel zodanig, dat die bevolking zich iedere 35 jaar verdubbelt. Dat is als men de bevolking van de gehele wereld telt. Neemt men alleen de z.g. onderontwikkelde gebieden, dan verdubbelt de bevolking daar iedere 20 tot 25 jaar.

Het is niet alleen de vraag hoe men drie en een half biljoen mensen moet voeden, maar de samenleving heeft eveneens olie en kolen nodig. En de voorraad kolen en olie, die wij op het ogenblik gebruiken kan niet vervangen worden.

Wij kunnen dit in het westen voor kennisgeving aannemen, maar intussen zijn tussen één en twee miljoen mensen op dit ogenblik ondervoed. Erger zelfs: tussen de vier miljoen en 10 miljoen mensen sterven van honger dit jaar.

Sommige mensen hebben daar een antwoord voor klaar. Zij wijzen er op dat in de Verenigde Staten en in Japan de bevolkingstoename vrijwel onder controle is. Dat moge inderdaad het geval zijn, maar de wereld is groter dan alleen de Verenigde Staten en Japan. Bovendien ook in deze landen overtreft het geboortecijfer verre het sterftecijfer.

Anderen zeggen, dat er nog zoveel land onbewoond is op aarde, dat als de nood aan de man komt, men van dit land gebruik kan maken. Maar ook dit is maar zeer ten dele waar, want het betrekkelijk geringe gebied dat nog gecultiveerd kan worden, kan niet zo'n grote opbrengst opleveren, dat het voldoende zou zijn voor de snelle bevolkingstoename.

Weer anderen wijzen op de zee als een voorraadschuur of op synthetisch voedsel, maar al deze dingen zijn allen ontoereikend. Met het gevolg, dat het probleem al driester op ons afkomt.

Wat moeten wij toch?

Is "family-planning" het antwoord? Er is vooral in christelijke kring in de loop der jaren nogal wat oppositie geweest tegen geboorteregeling. (Wij spreken nu over geboorte-REGELING, hetgeen nog iets anders is dan geboorte-BEPERKING.) Zonder nu breedvoerig op dit onderwerp in te gaan, menen wij inderdaad dat God de mens Zijn schepping in handen heeft gegeven. Heel de schepping, ook het gezin van die mens. En de christen zal in gelovige gehoorzaamheid tegenover God zich van zijn taak kwijten, ook in dit opzicht.

Bovendien moet men voorzichtig zijn met zijn oordeel. Ook al weet men dat veel kinderen in India b.v. geboren worden zonder dat men kan spreken van verantwoorde gehoorzaamheid van de ouders, zal men toch moeten toegeven, dat ieder kind, ook die kinderen die door de politie in India of Korea 's morgens van de straat worden opgepikt, beeldridders van God zijn. Dat is de mens, ongeacht of hij of zijn ouders zich daarvan bewust zijn. De mens heeft daarom een ontzaggelijk grote verantwoordelijkheid, maar het is niet zo, dat God zou worden verrast door een enorme toename van beeldridders. God weet precies wie Zijn beeld draagt. Daar zit een grote troost in in het massale probleem van de overbevolking.

Maar er is een ander element, dat haast niet of in het geheel niet ter sprake komt in de discussies rondom de wereldbevolking.

De mens heeft de zeggenschap over Gods schepping gekregen. Wat die aarde voortbrengt heeft Hij aan de mens gegeven voor levensonderhoud. Zie nu, hoezeer de zonde heeft doorgewerkt. De mensen, tesamen, de christenen inbegrepen, hebben geen kans gezien om hetgeen de aarde voortbrengt, eerlijk te verdelen. De mens is met Gods gave zeer zelf-ingekeerd geworden. Deert het ons werkelijk als wij de stampvolle winkels zien, dat er elders op de wereld mensen zijn, die hunkeren naar een beetje voedsel? En afgezien nog wat er in de winkels is, als wij eens zouden kunnen verzamelen wat er als afval wordt weggegooid of wat er wordt verkwaast? Maar dat raakt ons haast niet. Wij zijn geïnteresseerd of wij genoeg hebben of krijgen en wij willen meer. Aldoor meer. Soms treft het ons even, als wij b.v. wakker geschud worden door een burgeroorlog in Nigeria. Maar buiten Nigeria zijn er enorme gebieden, waar permanent armoede wordt geleden, waar blijvend gebrek aan de meest alledaagse behoeften is.

De wereldbevolking is een probleem, waarvan wij in de verste verte de oplossing niet hebben. En waarschijnlijk heeft niemand die. God alleen kan de weg wijzen.

Is dat goedkoop? Dit lijkt het misschien, maar de bijbel vertelt ons, dat God een volk in het leven heeft behouden door één man, Jozef, te gebruiken. En de profeet Maleachi heeft het in niet mis te verstane termen gezegd, dat als God eerst komt in ons leven, Hij de sluizen van de hemel zal openen.

Als God maar eerst komt. Als de Kerk het de wereld maar duidelijk maakt, dat God de eerste moet zijn. En als wijzelf maar niet eerst ons loon of onze refrigerator of welke levensomstandigheid ook, maar werkelijk God de eerste doen zijn, in het kort, als wij maar onze weg WENTELN op de Here, zal Hij ons dan niet verbaasd doen staan, over wat Hij kan en wil doen?

D.F.



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BIJBEL-KRITIEK IN SCHOTLAND

door REV. L. T. SCHALKWYK

Op verzoek van verschillende met zijn kringgemeenten e.d. be- van onze lezers, publiceren wij hierbij in Nederlandse vertaling Rev. Schalkwyk's artikel over "Bible Criticism in Scotland," hetwelk verscheen in ons blad van June 26, 1969.

1834 + 1943

In de eerste helft van de 19e eeuw vinden in Nederland en Schotland twee gelijkoortige bewegingen plaats, die beide oproepen tot onvoorwaardelijk geloof in de Christus der Schriften.

In 1829 kwam Hendrick de Cock als modern theoloog in de gemeente te Ulrum. Hij werd bevestigd door zijn academievriend professor Hofstede de Groot, de man van de Groninger School. Men was daar "bij zijn tijd" als men allerlei gedeelten van de Bijbel betwijfelde.

Door de gemeente kwam de dominee echter terug tot het bijbelgeloof. Tegenover de prestatie van de mens, stelde een eenvoudig gemeentelid, Klaas Kuipenga, het volgende: "Als ik ook maar één zucht tot mijn zaligheid moest bijbrengen, dan was het voor eeuwig verloren." (1) Merkwaardig, in deze mensen was bewaard gebleven, wat de Synode van Dordrecht meer dan twee eeuwen geleden had samengevat in het eerste hoofdstuk van de Leerregels. DeCock had die begrippen als verouderd en bekrompen leren brandmerken, maar nu zette deze ongeleerde man hem tot nadenken.

Nog frappanter is, dat — als DeCock gecapituleerd heeft voor God en zijn onfeilbaar Woord — die eenvoudige mensen dat dadelijk merken. Nu spreekt hij naar hun hart en nu komen schippers, dienstboden, handwerkslieden van kilometers ver elke zondag en zit de kerk stampvol. DeCock leert dan echter ook de eenzaamheid kennen, hij was de enige orthodoxe predikant in de gehele klassis! Professor Hofstede de Groot onderneemt een aparte reis uit Groningen, om zijn (vroegere) vriend van die onzin af te brengen. Luister naar de klacht van een collega, die DeCock kwam opzoeken: "Vroeger was DeCock een mens van gezond verstand, maar nu heeft hij zich aan het hoofd gesteld van mensen, die... wat kennis betreft, door hun stalvee schier overtroffen worden." (2)

Heel De Afscheiding van 1834,

HERDENKING

In mei 1970 zal het vijf en twintig jaar geleden zijn, dat Nederland werd bevrijd. Velen van ons zullen het zich nog herinneren met hoeveel blijdschap de geallieerde soldaten in het vaderland werden verwelkomd. Niet velen zullen het hebben voorzien, dat een aantal van die soldaten onze latere landgenoten zouden worden. De emigratie van Nederlanders naar Canada heeft eerst latere jaren vastere vormen aangenomen.

Men spreekt nogal eens Canadezen, die, zodra zij merken dat U uit Nederland komt, met enige trots vertellen dat zij meegeholpen hebben om ons land uit de greep van de Duitsers te verlossen. Met een zwaar accent vertellen zij U dan dat zij in Nijmegen of in Arnhem of in Bergen op Zoom of in Groningen zijn geweest.

Er zijn echter eveneens velen, die U vertellen, dat zij in die strijd een zoon of hun man verloren hebben en vooral als wij zulke mensen ontmoeten, voelen wij iets van het offer, wat deze mensen hebben gebracht om ons de vrijheid te hergeven.

Het is daarom een goede gedachte, dat officieel die bevrijding in mei van het volgende jaar de aandacht zal hebben van de hier wonende oud-Nederlanders. Er heeft zich een nationaal comité gevormd, dat verschillende plannen heeft beraamd en beraamt om de Canadezen te tonen, dat die bevrijding in 1945 nog lang niet vergeten is. Onder de comité-leden vinden wij ook enkele van de lezers van ons blad. Zo is Rev. A. J. Vanden Pol van Georgetown, Ont., vice voorzitter, en Mr. Peter Speelman van Rexdale, Ont., recording secretary. Verder lezen wij de namen van Mr. Ted Viersen in Ancaster, Ont. en Mr. R. Siebring in Calgary, Alta.

Verscheidene plannen zijn in voorbereiding, waarvan later verdere mededelingen zullen volgen. Wat reeds nu van belang is, is dat de oud-Nederlanders worden opgewekt "Holland Liberation" tulpenbollen te planten in dit najaar, die dan in het voorjaar van 1970 zullen bloeien. Deze bollen worden verkocht voor een dollar voor vijf bollen, of 1000 bollen voor \$100. Daar zit natuurlijk een winst in, maar die winst wordt aangewend om andere plannen te verwezenlijken.

Wij vestigen daar nu reeds de aandacht op, opdat de herdenking van de bevrijding uit de benarde tijden van 1945 op waardige wijze door de oud landgenoten in Canada konden worden herdacht en dat aan die herdenking op voor Canadezen duidelijke wijze uiting worde gegeven. Voor hen, die hiervan meer willen weten vermelden wij het adres van Mr. Jack van Winssen, corresponding secretary, 48 Facendi Court, Peterborough, Ont. en Mr. Peter Speelman, recording Secretary, 10 Goldsdown Drive, Rexdale, Ont.

En tenslotte, als wij op waardige wijze de bevrijding herdenken willen, dan mogen de kerken daarbij zeker niet ten achter blijven. D.F.

humble cottages I have gathered a lesson, which, in all its simplicity I may be enabled to carry with me..." (9)

Ook daar is er dan een herkennen van dit eenvoudig bijbelgeloof door het volk en "his preaching took Glasgow by storm and did much to rally the people of the West to the evangelical cause." (10)

Een frappant voorbeeld zijn de mensen van het eiland St. Kilda, waar bijna niemand kon lezen of schrijven. Daar ging de hele bevolking over naar de Free Church. (11) Voor hun overtuiging moesten de predikanten van de Free Church veel over hebben: Toen zij de "Act of Disruption" tekenden, verloren zijn daarmee een totaal inkomen van meer dan £100.000. (12) Plaatselijke economische boycotting bracht méér armoede in de gemeenten. De Highlanders van North Argyll mochten zelfs nergens een kerk bouwen. Toen maakten zij een kerk op een vlot en een afbeelding van de "Floating Church" is nog te bezichtigen in de gebouwen van de Free Church College in Edinburgh.

De houding van hen, die in de Staatskerk de zogenaamde "New Theology" aanhingen, was als volgt: "Zij spraken over de belijdenisgeschriften als over papieren, die men niet meer kon onderteekenen; en het woord "orthodoxie" was voor hun moderne tijd een steen des aanstoots, een rots der ergernis." (13)

Maar de Free Church liet slechts één interpretatie van Gods Woord toe; namelijk die, welke overeenkwam met de Belijdenisgeschriften.

EEN TWEDE REFORMATIE

Tot onze spijt moeten we nu vertellen, dat in de tweede helft van de negentiende eeuw bijbelkritiek toch weer binnendrong in deze Free Church.

Want verschillende van haar predikanten gingen voor hun doctorgraad studeren aan de rationalistische universiteiten in Duitsland. Zo brachten zij de bacterieën van Schriftkritiek over de oceaan naar huis terug.

Een andere reden voor deze snelle afloop als der wateren was het feit, dat de tijd van geloofsvervolgung voorbij was. Ook heersde er nu in Schotland materiële welvaart en de vroeger gesmade "fijnen" hadden nu aanzien gekregen. Het gevolg was, dat ze niet meer zo "fijn" waren als vroeger en zelfs de pas uitgevonden theorieën van Darwin's evolutie vonden voorzichtige aanhang in de hersens van sommige professoren aan het Seminary van de Free Church. Zij noemden het "the New Theology". Het "succes" van hun Kerk was hen naar het hoofd gestegen en "hoogmoed kwam binnen, men voelde zich minder afhankelijk van de Heer van het Boek." (14)

Zij die hun eerste wankel schreden zetten op het glibberige pad van Hogere Kritiek, camouflerden hun ketterijen, door vroegere orthodoxe leiders van hun Kerk te citeren "out of context". Evenals thans in Nederland de dogmatiek van Bavinck plotseling zinnen schijnt te bevatten, die de "nieuwe" theologie zouden steunen, zo moest toentertijd zelfs John Knox als pion der "gematigden" dienen. Dit ging gepaard met een "her-nieuwde bezinning" op de Presbyteriaanse levensstijl en een herziening van vroegere Synode-uitspraken over werelds vermaak. (15)

Sommigen gingen ook hardop twijfelen, of het begin van de Free Church wel goed was geweest.

Tenslotte hadden de meer oecumenisch gezinden het kerkelijk klimaat dusdanig veranderd, dat ze voorstelden samen te gaan met de United Presbyterian Church: een denominatie, die geen onder-tekening vroeg van de bijbelwaarheden als vervat in de belijdenisgeschriften.

Toen sommigen protesteerden, dat zulk een kerkelijke vereniging geheel indruiste tegen het oorspronkelijke belijdeniskarakter van de Free Church, was het antwoord: "Nu zijn we meer ontwikkeld, nu zijn we meer gegroeid naar vrijere ideeën en dat was toch de bedoeling van een Vrije Kerk." (16)

Van de honderden predikanten, gingen slechts 26 niet mee met de Union met de vrijzinnig gekleurde

Presbyteriaanse Kerk in 1900. Maar meer dan 80 andere gemeentes bleven trouw aan de grondslag van de Free Church, hoewel hun dominees wel "verlicht" waren en overgingen. Zodat 26 orthodoxe predikanten plotseling meer dan 100 orthodoxe gemeentes moesten bedienen.

Uit deze kleine groep is gegroeid wat nu is de Free Church of Scotland. Zij houdt vast aan het eigen getuigenis van de Bijbel als het onfeilbare Woord Gods.

STANDVASTIG IN HET GELOOF

Zij hebben de les geleerd, dat geen enkele evangelische kerk immuun is voor de twijfel-fluisteringen van Satan. Zij waarschuwen hun gemeenteleden toch vast te houden aan de goddelijke inspiratie van de Schriften.

En als hun kinderen vroegen: "Waarom gingen wij niet over naar die andere, zoveel grotere kerk?", dan is het antwoord: "De waarheid wordt niet beslist bij meerderheid van stemmen en de feitelijke inhoud van de Bijbel verandert niet met veranderende tijden of gevoelens." (17)

Als U zich nu laat immuniseren door deze les van de Schotse kerk-geschiedenis, behoeft uw geestelijke gezondheid geheel geen schade te lijden door de bacteriën van Schriftkritiek, die vanuit Duitsland (Formgeschichtliche Schule) via Nederland (de "nieuwe" theologie) over de oceaan komen aandrijven. Integendeel, het merkwaardige feit zal zich dan voordoen, dat een rustig-blijde zekerheid over U zal komen, een dieper-gefundeerd vertrouwen, over het betrouwbare Boek van de betrouwbare Heer.

"Want de Heilige Geest heeft voor de INHOUD van het Evangelie ook de VORM geschapen, die daarbij past." (18)

- (1) Dr. J. C. Rullmann, De Afscheiding, p. 99.
- (2) Ibid, p. 101.
- (3) Dr. J. C. Rullmann, Ds. W. H. Gispén, een man van singuliere gaven, p. 48.
- (4) Ibid, p. 190.
- (5) Rullmann, Afscheiding, p. 63.
- (6) Ibid, p. 63.
- (7) Dr. L. H. Wagenaar, Het Reveil en de Afscheiding, p. 11, 12.
- (8) Rev. G. N. M. Collins, Whose Faith Follow, Edinburgh, p. 30.
- (9) Ibid, p. 31.
- (10) Ibid, p. 31.
- (11) Dr. Th. Brown, Annals of the Disruption, Edinburgh, p. 691.
- (12) Dr. P. Bayne, The Free Church of Scotland, her Origin, Founders and Testimony, p. 75.
- (13) Dr. J. McLeod, Scottish Theology, in Relation to Church History since the Reformation, Lectures delivered in Westminster Theological Seminary, Philadelphia, Penna., 1943, p. 205.
- (14) The Monthly Record of the Free Church of Scotland, August, 1954, p. 158.
- (15) Monthly Record, January, 1965, p. 18.
- (16) Monthly Record, Aug. 1954, p. 160.
- (17) Ibid, p. 155.
- (18) Christelijke Encyclopaedie, eerste druk, deel V, p. 648.

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MENSEN OP ONZE WEG

door INEKE PARLEVIET

(Slot)

De dokter had er geen bezwaar tegen om Mrs. Fulhan uit de kliniek te ontslaan.

"Her physical condition won't improve much until the baby has been born," he said. "And mentally..." Hij aarzelde even en vervolgde toen: "This woman is devoured by hatred. Like some people cultivate their sorrow, Mrs. Fulhan cultivates her hate towards her husband. During the years this hate has become pathological. She can't live without it any more. It has become the main purpose of her existence. If she really wanted to, she could of course leave her husband. Many women with a family have done so and are still doing it today. But she won't. She never will either. If her husband would die tomorrow, she would be and feel like a lost person, and perhaps be even more unhappy than she is now. Hate can make a person sick, mentally sick. She's the proof of it. There isn't much we can do for her. A sad situation indeed, especially for her children. She told me that she was giving the expected child up for adoption. Just as well... As far as I'm concerned Mrs. Fulhan can go home tomorrow."

En zo kwam Mrs. Fulhan na zes weken weer thuis, en twee dagen later was het gezin weer compleet. Er was niets veranderd en binnen een week was Mrs. Fulhan er weer even beroerd aan toe lichamelijk en geestelijk als vóór haar opname. Opnieuw vroeg ik me af waar dit op uit moest lopen. De weken gingen voorbij en het liep tegen Kerstmis, wat altijd een extra drukke tijd is voor onze Agency. M'n wekelijks bezoek aan de Fulhans schoot er in die tijd dan ook bij in.

Toen op een morgen belde Mr. Fulhan op. Z'n vrouw was een uur geleden met spoed naar het ziekenhuis gebracht. Het zag er naar uit dat de baby geboren ging worden. Twee maanden te vroeg. Wat hem betrof konden de kinderen wel thuis blijven. Zo druk was het op de farm niet en bovendien kregen de jongens over een week kerstvakantie en was het niet zo erg als alles wat minder geordend toe ging.

De baby, weer een jongen, werd pas aan het eind van de middag geboren en was een gezond kind ondanks het feit dat het te vroeg geboren was. Mrs. Fulhan zelf was er minder goed aan toe. Er was reden tot ongerustheid. Mr. Fulhan reed naar het ziekenhuis, kreeg wel de baby, maar niet z'n vrouw te zien. Ze wenst niemand te ontvangen, zei de verpleegster en gezien haar toestand is het beter haar wens in te willigen. Ook de dagen erop was z'n trip naar het ziekenhuis tevergeefs.

Ik bezocht het gezin een paar keer in die twee weken, maar Mr. Fulhan scheen volkomen de kluts kwijt. Hij deed z'n werk op de farm zonder animo en liet in huis de kinderen hun gang maar gaan. De fut leek er helemaal uit. Ik bezocht Mrs. Fulhan in het ziekenhuis. Haar toestand ging vooruit, maar ze weigerde om haar man bij zich te hebben, hoe ik ook plette. Ik wist dat Mr. Fulhan de man er niet naar was om tegen haar zin te komen en dat scheen zij ook best te weten. Net toen ik het gesprek wilde overhevelen naar de baby, zei ze heel terloops:

"I've got no clothing for the baby. Robin's things aren't so good any more. Perhaps you could get me some used ones. I don't have a playpen either or a high chair, but I wouldn't need them the first months anyhow."

M'n mond viel bijna open. "You're going to keep the baby then?"

"Yes." Ze zei het met dezelfde gedecideerdheid als indertijd haar mededeling dat ze adoptie wilde voor haar baby. Het had geen zin om er verder over door te praten hier in het ziekenhuis, daar Mrs. Fulhan nog veel te zwak was. Maar toen ze tien dagen later thuis kwam, bracht ze de baby mee. Over adoptie viel zelfs niet meer te praten. De baby werd prima verzorgd, gevoerd zoals haar andere kinderen en om de haverklap gewassen. Maar nooit zag ik haar de kleine Billy vertroetelen of knuffelen of hoorde ik haar grappige woordjes tegen hem zeggen. Toch moet ze in haar hart behoefte aan dit kind hebben, dacht ik, misschien wel omdat het nog zo klein en afhankelijk is. Maar wat als het groter wordt en lastig?

Mr. Fulhan toonde weinig interesse voor de baby; hij kreeg ook weinig kans om er dicht bij te komen. Z'n vrouw bewaakte het kind alsof ze bang was dat er een moordaanslag op de baby gepleegd zou worden. De baby, het evenbeeld van Robin, begon te keuvelen en z'n eerste lachjes weg te geven en het maakte me triest. Het had nog geen benul om te merken in wat voor gezin hij terecht gekomen was. Wat zou er uiteindelijk van dit kinderleventje terecht komen?

Financieel stond het gezin er slecht voor. Mrs. Fulhan beheerde altijd het inkomen en kwam nooit uit. Dit was geen wonder want wat ze ook kocht, kleding of voedsel of huisraad, het moest steeds van de beste kwaliteit zijn. Midden januari arriveerde er een grote freezer, op afbetaling gekocht en een week later een nieuw T.V. set. Het was de maand van de uitverkoop en daar moet je dus profijt van trekken. Rekeningen stroomden binnen, licht, kleding, dokter, medicijnen, bakker, freezer, T.V. en what not. Minstens de helft van Mr. Fulhan's loon was nodig om zoveel maandelijks af te betalen dat de leveranciers er genoeg mee namen. Maar dit betekende: enorme bezuiniging op het eten, waar Mrs. Fulhan niet over wilde horen. M'n voorstel om een budget met hun te maken en eventueel de inkomsten voor hen te beheren via onze agency viel niet in goede aarde. Het licht werd afgesneden, de freezer teruggehaald en Mrs. Fulhan kocht Robin's nieuwe winterjas en een complete baby-uitzet in een andere winkel dan waar ze ge-

woon was te gaan. Op krediet uiteraard. De dokters- en drugstore-rekeningen werden achteloos terzijde geschoven. Die konden wachten.

Toen ik begin februari m'n wekelijkse bezoek ging brengen, kwam Dan me glunderend tegemoet: "My father left! He took off with the car yesterday! And we don't have to go to school anymore, for our boots are leaking!"

Mrs. Fulhan was bezig de baby te voeden toen ik binnenkwam. Haar ogen fonkelden venijnig:

"That's what he did! He took off! Leaving me with the mess! I'll show you the note, I found on my bed." Ze propte een kussen onder Billy's fles (ze voedde de baby nooit op schoot, zei dat hij te zwaar was) en stond op.

"Got fed up. I'm gone. You won't see me anymore." De ondertekening was "Mr. Fulhan." en ondanks de ernst van de situatie moest ik lachen. Als je nooit anders dan zo aangesproken wordt, dan ga je per slot vergeten dat je ook nog een officiële voornaam hebt.

"Any idea where he went?"

Mrs. Fulhan haalde haar schouders op. "I wish I knew. Then I would send the police after him and have him jailed for deserting the family."

"Did he ever leave you before?"

"Once. In the West, but after three days he decided to come back home."

"He may do the same again."

"I doubt it. The other time he left no note. That was different."

Ik had een extra zwaar hoofd in dit geval. Als Fulhan inderdaad wegbleef, dan kon z'n gezin niet op deze boerderij blijven wonen. Vroeg of laat zouden ze op straat gezet worden, als Mrs. Fulhan uit zich zelf niet vertrok. En waar moest het span dan heen? M'n zucht sprak boekdelen.

"They can't put us on the street," zei Mrs. Fulhan. "It's against the law to evict people in the wintertime, especially when there are kids."

"I'm not so sure... You don't rent this place. Your husband broke his contract with the farmer and he will need another help if your husband doesn't come back soon. How could Mr. Frank hire someone else if he has no place for him to live?" Ik was er niet gerust op.

Toen na een dag of wat Mr. Fulhan nog steeds niet terug was, hield de boer me aan. Hij was razend.

"It's her! She caused him to take off! Never had such a good worker like Fulhan! But I'll tell you, Ma'am, if he isn't back within a week, I'll put that woman and her kids right on the main road with everything they own. I know she's convinced that I can't evict her, but I called my lawyer and I surely can. You've taken the kids into care before, so you may as well do it again. They are better off without her anyhow."

Mr. Fulhan kwam niet opdagen. Ik wist dat het gezin op straat zou komen te staan, maar zolang ze er nog niet op stonden, konden wij geen maatregelen nemen. Geen instantie zou de financiële lasten willen dragen als wij het gezin voortdurend uit het huisje haalden. De boer wist dit ook. Ik was dan ook voorbereid toen 's morgens, twee weken later, de telefoon op ons kantoor ging en Mrs. Fulhan me mededeelde dat ze met de kinderen en huisraad het huis uit gezet was. Haar stem was afgemeten en beschuldigend, alsof het door mijn persoonlijk toedoen was dat ze nu op de keien stond.

Ze stond natuurlijk niet op de keien, maar zat op een lege groentekist op de besneeuwde driveway met Billy in haar armen. Om haar heen stond en lag allerlei huisraad, potten en pannen, bedden, dozen met kleding, losse jassen, pakken levensmiddelen en talloze andere dingen. Het leek wel een publieke verkoping. Mrs. Fulhan zelf had veel weg van een wrekende godin, ongenaakbaar en razend als ze was.

Mr. Franks, de boer voelde zich toch niet helemaal plezierig met de situatie en was als de dood dat de pers lucht van het zaakje zou krijgen en het geval met foto's en commentaar wereldkundig zou maken. Hij was dan ook onder een hoedje te vangen en stemde grif toe dat de spullen van het gezin zolang in één van z'n schuren opgeslagen werd totdat ze ander onderdak gevonden hadden. De deurwaarder, die eerst de aanzegging van de uitzetting gebracht had en toen de onaangename taak had om z'n woorden in daden om te zetten, was ook blij met deze schikking. Mrs. Fulhan en de kinderen werden met wat handbagage in m'n auto gepropt en met een laatste blik op het keurig schoongehouden huisje, waar zoveel bitterheid en haat ten toon was gespreid, reed ik weg. Naar ons opvangcentrum waar het gezin tijdelijk ondergebracht zou worden, totdat we ergens iets anders voor hen konden huren. Het moest nu toch een zaak van de Welfare Officer worden. Hij zal er wel niet happig op zijn, dacht ik zwartgallig. 't Zal wel een hele veldslag worden voordat dit geval financieel in kunnen en kruiken is, of beter gezegd in de boeken...

Vanaf het moment dat Mrs. Fulhan met haar vier jongens in ons opvangcentrum was binnengebracht, begon ze te mopperen en te klagen. Het eten was zo anders dan ze zelf kookte, haar slaapkamer was te koud, de kinderen lastig en ze liet zich niet kommanderen of vertellen hoe ze een kamer moest schoonmaken. Maar het ergste was nog dat ze ieder maar één ei voor het ontbijt kregen en de grote jongens slechts één glas melk mochten voor lunch. "Because they are too fat! Imagine! They're too stinky to buy more, that's the reason."

Elke dag zat ze me aan het hoofd te jerebiëren wanneer ze daar weg kon en weer zelf een woning kreeg. Ik vertelde haar dat wat ons betrof ze eerder vandaag dan morgen weer op haar eigen benen kon staan, maar dat het een toer was om iets redelijks te vinden, wat toch voordelig was. Zoveel ondersteuning zou ze heus niet krijgen en hoe goedkoper ze woonde, hoe beter. Mrs. Fulhan echter was er van overtuigd dat er genoeg huizen te huur waren, maar dat we er niet genoeg achteraan gingen. Het was haar niet bij te brengen dat het een klein fortuin kostte om haar hele gezin in het opvangcentrum te onderhouden en dat het veel goedkoper was als ze weer haar eigen bedoe-

ninkje had. Het feit dat de Welfare nu financieel voor haar moest gaan zorgen, vond Mrs. Fulhan niets anders dan een hulp waar ze recht op had. Om haar te overtuigen dat er heus geen rijen woningen leeg stonden voor een lage huur, gingen we samen op stap. Twee volle dagen reden we kris-kras door de halve County, maar wat er ook leeg stond was of te duur of werd gelijk door Mrs. Fulhan afgekeurd. Too small. Too dirty. Too far away from the stores. Too old. Too shabby. Ik kreeg er een punthoofd van. Tenslotte vonden we een boven apartment in een drukke winkelstraat. Vrij vuil, maar dat was schoon te maken. De huur was niet te hoog, en met twee slaapkamers kon het gezin zich wel redden.

"That's it," kondigde ik aan. "Whether you like or not doesn't make any difference to me. You either take it or find your own place. This is the last night you can sleep in the shelter."

"But there's no stove... I don't have one myself. I need a fridge, too, now the freezer has gone!"

"I'll see to it that you get something to cook on. A fridge you don't need. It's mid winter, nothing will spoil. You want it?"

Met grote tegenzin knikte Mrs. Fulhan van ja. Ik bracht haar terug naar de shelter en begon toen het gevecht met de Welfare Officer. Ik moest \$20.— huur gelijk betalen, anders kon het gezin er morgen niet in. Het licht moest aangesloten, maar dat betekende dat eerst Mrs. Fulhan's oude Hydro rekening betaald moest worden. Dat de Welfare Officer tegenstribbelde was dan ook best te begrijpen. Tenslotte kwamen we tot een overeenstemming: Elke twee weken zou hij een klein bedrag van Mrs. Fulhan's ondersteuning inhouden totdat ze de \$48.— Hydro schuld ingehaald had. Ik kreeg m'n \$20.— huur voorschot en voor het eerst sedert weken, maanden, had ik die avond een enigszins voldaan gevoel wat dit geval betrof. Ze waren weer onder de pannen en zodra het gezin op streek was, de kinderen naar school en het huis schoon, kon Mrs. Fulhan op een baantje af. We konden voor de baby altijd wel een dag-pleeggezin vinden. Per slot moest het Mrs. Fulhan ook niet te makkelijk gemaakt worden!

Ik had Mr. Frank gevraagd of hij met een van z'n trucks de inboedel van Mrs. Fulhan de volgende dag wilde brengen, zodat ze gelijk haar nieuwe tehuis kon inrichten. Mopperend gaf hij z'n belofte. Hij begreep wel dat daar moeilijk van onderuit kon en bovendien was hij er toch ook wel op gebrand om al die Fulhan spullen weer kwijt te zijn.

Ik wist de volgende dag ergens een zeer bruikbare "hotplate" op te duiken en kwam die trilmantel in het nieuwe apartment brengen, waar Mrs. Fulhan druk in de weer was om haar opgeslagen meubilair van Mr. Frank in ontvangst te nemen. M'n kookplaat werd laatdunkend begroet.

"How in the world can I prepare a meal for five persons on two burners, of which one can't be set on full when the other one is on?", klaagde ze.

"You just figure that out yourself," zei ik. "I'm sure you won't let your family starve. And you better start cleaning, so you will at least partly be settled before the night. I bought you some cleaning material." Maar Mrs. Fulhan maakte geen aanstalten. Ze zat op een stoel met een gezicht als een donderwolk.

"You can spend half a year cleaning this place and it still won't look half decent."

"Well, you better do it in a week, so you can find yourself a job. I'll leave now. See you a couple of days from now. Good luck."

Met een zucht van verlichting reed ik weg. Dat was voor elkaar en het leek me het beste dat ik Mrs. Fulhan eerst maar eens een weekje liet betijen voordat ik haar weer bezocht. Per slot had ik nog ruim vijftig andere gevallen onder m'n hoede.

Een kleine week later moest ik bij Mrs. Fulhan in de buurt zijn en besloot even bij haar binnen te wippen. Ik ging de steile, vuile trap op en vroeg me af waarom Mrs. Fulhan die ook niet even schoongemaakt had. Niets voor haar zo'n smerig geval. Ik klopte aan de deur bovenaan. Geen gehoor. Wat vreemd. Weer klopte ik. Geen resultaat. Tenslotte probeerde ik de deur te openen, maar die bleek op slot te zitten. Waar kon Mrs. Fulhan uitgaan? De jongens waren gelijk de eerste dag al op hun nieuwe school gegaan. Het was grimmig koud buiten en het idee dat Mrs. Fulhan met de baby weggegaan was, leek me ondenkbaar. Tenzij ze natuurlijk vriendschap gesloten had met de beneden buurvrouw en daar zat koffie te drinken. Maar zo vriendschappelijk was Mrs. Fulhan nu ook bepaald niet. Toch maar proberen. Ik klopte op een deur een verdieping lager.

Een jong meisje, amper zeventien jaar, met een baby in haar arm, deed open. Op m'n vraag of ze ook wist waar Mrs. Fulhan was, keek ze me niet begrijpend aan.

"Nobody is living upstairs," zei ze.

"Of course, people are living there," zei ik. "A woman with three boys and a small baby."

"Ohhhh!" Er ging een groot licht op bij het jonge moedertje. "You mean that one! Well, she only stayed one night, no, two I believe... Then they all left."

"Left?" Onmogelijk!

"Where did they go? And how did they leave?"

"I don't know where they went. But early in the morning a fellow picked them all up with a blue car, an old Chevy. I just happened to see it, because the baby was cranky. He's teething, you see, and I wanted to ask the neighbour for some aspirins."

A blue car, an old Chevy... Nee, het kon niet waar zijn...

"What did that man look like?"

"Kind of funny guy. Tall, but real skinny and he had an old fashioned long moustache."

Mr. Fulhan all right. Ik slikte hard.

"Please, can you tell me which day it was?"

Het meisje fronste haar wenkbrouwen. "Let's see... They came on a Wednesday. The next morning they got all their stuff. But I guess she never unpacked, for when I asked her around lunch time if she wanted some coffee, all her



\$40,000 PLATE—Edward Cave, auctioneer and Oriental art expert at the Parke-Bernet Galleries in New York, shows a Chinese porcelain plate he sold for \$40,000.

things were still standing there. She took the coffee, but she wasn't a talkative type and I left two minutes later. It was the next morning, around eight o'clock or so, that that fellow came. They loaded as much as they could in the car, then about an hour later he came back, took another load and then finally they all went into the car and drove away. That's all I know."

"Thank you... thank you very much," zei ik met een effen gezicht, maar m'n knieën knikten toen ik de trap afliep. In de auto bleef ik een tijd verslagen zitten. Langzaam drong het tot me door dat de hele geschiedenis een uiterst geraffineerd plot geweest was, beginnend bij Mr. Fulhan's "desertion". Dat was allemaal doorgestoken kaart geweest. De grond was hun financieel te heet onder de voeten geworden en zodra ik gesuggereerd had dat het misschien wijzer was als hun financieel via onze Agency beheerd zouden worden, hadden ze de tijd rijp geacht om van klimaat — en wie weet, van Agency — te verwisselen. Mr. Fulhan er zogenaamd vandoor, op zoek naar ander werk natuurlijk en zodra hij in andere contreien iets gevonden zou hebben, zou hij contact met z'n gezin zoeken. Op de een of andere manier kon hij er altijd wel achter komen waar z'n gezin verbleef. En misschien had hij z'n vrouw wel een adres gegeven waar ze hem kon bereiken... Geen wonder dat ze haast had om uit ons opvangcentrum weg te komen! Mr. Fulhan had haar moeilijk vandaar kunnen kidnappen... Nu begreep ik ook waarom ze geen haast gemaakt had om het apartment schoon te maken... Hoe deze mensen, die nooit met elkaar spraken, dit plannetje bekookstofd hadden, zal me altijd een raadsel blijven.

Ik voelde me knocked-out en niet in staat om zoals ik van plan geweest was de Bronx te bezoeken, wat ook zo'n moeilijke geval was. Langzaam reed ik naar de Agency terug, maar m'n gedachten telden rond. Hoeveel uren had ik aan dit geval besteed? Meer dan honderd, for sure... Wat een tijdverspilling... wat een geldverspilling! Was it?

Opeens schoot me te binnen dat de Welfare \$20.- huur op voorschot had betaald en de rekening van de elektriciteit. Wat zou Mr. Leyford te keer gaan! En wat zou hij zitten puzzelen waaronder hij die uitgaven zou moeten thuisbrengen. De enige die profijt van het geval Fulhan getrokken had, wat onze bemoeiing met dit gezin betrof, was de Hydro. Die had per slot z'n centjes nog binnen gekregen! "Shall I close the case?" vroeg ik een uurtje later aan m'n supervisor. "We probably won't hear from them anymore..."

"Just keep it open for a while, most likely some other Agency will get involved in this case again."

Ze had gelijk. Meer dan drie maanden gingen voorbij. Toen vond ik een brief op m'n bureau. Uit Quebec, van The Department of Family and Child Welfare. Of wij als Agency bemoeiingen hadden gehad met het gezin Neil Fulhan en zo ja, dan zou een uitvoerig verslag over dit gezin zeer op prijs gesteld worden. De familie Fulhan had zich enige tijd geleden gevestigd in het plaatsje Bagotville waar de man als farmhelp werkzaam was. Maar er waren grote financiële moeilijkheden en de verstandhouding tussen het echtpaar was bijzonder slecht...

Ik vroeg om het lijvige dossier Fulhan en schreef m'n verslag voorzien van commentaar. A lost case? Het zou niet uitmaken welke Agency zich met dit gezin bezig ging houden, het zou allemaal niets geven. De enige die hier helpen kon was God. Dit was meer een zaak van bekering dan van maatschappelijk werk of psychiatrische hulp.

Ik gaf het dossier terug aan de typiste, een jong, vlot ding met trouwplannen. "It can be closed now," zei ik. "No sense to keep it open any longer. They moved out of the province."

"Some other Agency got involved with them now?" vroeg Julie. Ze typte al m'n rapporten en was dus aardig op de hoogte met het wel en wee van de Fulhan's.

"Yes, one in Quebec. But it's not really a case for our societies...," liet ik er nadenkend op volgen.

"Right you are!" lachte Julie. "I've always believed that the whole family was nuts. And I guess that's where they are better off, in a nuthouse..."

Ik schudde m'n hoofd en liep terug naar m'n bureau. Ik kon het haar toch niet uitleggen; ze zou het niet begrijpen. Maar een schrijnend gevoel van machteloosheid en triestheid is me altijd bijgebleven als ik aan het gezin terug denk.

ETNISCHE ORGANISATIES IN DE CANADESE GEMEENSCHAP

door G. P. Allen

Dit is een samenvatting, die in twee delen zal worden opgenomen, van een artikel dat is verschenen in International Migration Review. Mr. Allen is het hoofd van de centrale afdeling van de Citizenship Branch van het Department of the Secretary of State.

I.

(Can. Scene) — Gedurende de afgelopen 101 jaar is Canada's bevolking gegroeid van 3.5 miljoen tot 21 miljoen. Gedurende diezelfde periode zijn er ongeveer 9.5 miljoen immigranten naar Canada gekomen. Sinds 1946 zijn er drie miljoen mensen naar Canada gekomen uit vrijwel alle landen van de wereld.

Van de drie miljoen die hier na de oorlog zijn aangekomen is thans bijna de helft werkzaam in Canada. Tussen 1956 en 1967 is het aantal in Canada werkzame immigranten met 150% toegenomen, terwijl dat percentage van in Canada geboren werkers slechts 21 is. Dit is te meer opvallend als men bedenkt dat de gemiddelde toename — waarin dus zowel immigranten als anderen begrepen zijn — 20 procent was. In 1967 vertegenwoordigden de immigranten van na de oorlog 12% van het totale aantal in Canada werkzame personen.

In 1941 vormden de Engelsen als groep 49% van de bevolking, de Fransen 30% en ander groepen 20%. In 1961 was het percentage Engelsen teruggelopen tot 43%, het Franse percentage was ongeveer hetzelfde gebleven, maar dat van

de andere groepen had toegenomen tot 25 procent. Het is duidelijk dat de groep van niet-Engelsen en niet-Fransen thans zelfs nog groter is dan in 1961.

WAAROM ETNISCHE ORGANISATIES?

De naam "etnisch" wordt gebruikt om groepen aan te duiden die bepaalde culturele karakteristieken hebben. Wij behoren allemaal — of we nu hier geboren zijn of immigranten zijn — tot een bepaalde culturele of etnische groep. Als Canadezen staan we er waarschijnlijk nooit bij stil dat organisaties zoals de Sons of England, de St. George Society of de St. Andrew's Society etnische organisaties zijn. En toch is dat zo. En in het begin van hun bestaan speelden die organisaties dezelfde rol als de etnische organisaties van vandaag. Kunne we hopen en verwachten dat de tegenwoordige etnische organisaties door iedereen als volkomen Canadees beschouwd zullen worden?

De naam "etnisch" wordt nu eigenlijk alleen nog gebruikt om groepen aan te duiden van mensen die van andere dan Engelse — of Franse afkomst zijn. Maar zo'n etnische vereniging is net zo Canadees als elke andere organisatie. De vereniging onderscheidt zich van andere organisaties door de doelstellingen die het nastreeft. De vorming van een dergelijke vereniging komt op dezelfde wijze tot stand als welke andere vereniging dan ook. De vereniging wordt opgericht door mensen die behoefte

gevoelen elkander te ontmoeten en van gedachten te verwisselen over onderwerpen waarvoor zij als groep bijzondere belangstelling hebben, zij het op onderwijs-, sociaal-, ontspannings-, politiek-, economisch-, religieus-, of cultureel gebied. Etnische organisaties verschillen vaak van andere organisaties omdat er een psychologische factor is die de leden aan elkaar bindt. De vereniging is sterk ook al doet men niets anders dan elkander ontmoeten; men heeft de gelegenheid zijn eigne taal te spreken, samen bekende liederen te zingen, en om het populair te zeggen, helemaal zichzelf te zijn. De vereniging wordt een soort "thuis" voor de leden en vormt een brug tussen de oude en de nieuwe wereld.

De vorming van etnische organisaties kan het resultaat zijn van een drang van de leden om een vereniging te hebben, of van de afwijzende houding tegenover deze mensen van de zijde van de gemeenschap. In de meeste gevallen ligt de waarheid waarschijnlijk ergens tussen die twee factoren in. Hoe het ook zij, de etnische organisatie vormt een soort kussen en is vooral van belang in gevallen waar er grote culturele verschillen zijn tussen de oude en de nieuwe gemeenschap.

DE GROEI VAN ETNISCHE ORGANISATIES

In het begin van de ontwikkeling van Canada's "West" stelde de regering grote stukken land beschikbaar aan immigranten die tot eenzelfde etnische- of religieuze groep behoorden. Die groepen vormden een uitstekend milieu voor de vorming van dergelijke etnische organisaties, die er aan meehielpen dat de nieuwe immigranten een normaal leven konden

leiden. Door de oprichting van dergelijke verenigingen onderging het culturele leven van de immigranten weinig verandering en de enige dingen waar zij dus aan moesten wennen was het klimaat, verschillend voedsel, ander maat, verschillend voedsel, ander geld, e.d. Deze eerste immigranten hadden uiteraard te kampen met allerlei moeilijkheden. Toen zij pas aankwamen waren er geen etnische organisaties waar zij met hun problemen heen konden gaan. Dat waren de echte pioniers, die eigenlijk helemaal alleen stonden.

Hoewel thans de omstandigheden geheel anders zijn, is het lang niet altijd gemakkelijk voor een immigrant om zich aan te passen. Na een reis van uren of ten hoogste een paar dagen vindt de immi-

grant zich, alleen of met zijn gezin, in een volkomen vreemd land. Zijn nieuwe vaderland verwacht dat hij zich vrijwel onmiddellijk zal aanpassen. Maar zo iets kan nu eenmaal niet geforceerd worden. Symbolisch gezien kunnen we het misschien vergelijken met een astronaut die om de aarde heen cirkelt, de grootsheid en schoonheid om zich heen bewondert, maar die zich nauwelijks kan bewegen in zijn ruimteschip en die dus eigenlijk onmachtig is waarlijk te genieten van alles wat hij rondom zich ziet. Als een immigrant uit een plattelands gemeenschap in een ander land plotseling in een van onze grote steden geplaatst wordt, dan kan hij het beklemmende gevoel krijgen dat hij geen

ruimte heeft om zich te bewegen. In sommige opzichten kan hij zich voelen als een astronaut. Hij ziet van alles om zich heen gebeuren, maar hij kan er nog niet aan deelnemen. In het begin zit hij waarschijnlijk zonder geld, of hij weet niet wat te kopen en waar hij het kopen moet. Het is logisch dat in dergelijke gevallen de etnische organisatie onschatbare diensten kan verlenen.

Het aantal culturele groepen is zo toegenomen sinds 1946, dat er groepen zijn waarin vrijwel alle landen van de wereld vertegenwoordigd zijn. Zodra nieuwe groepen arriveren richten zij hun eigen vereniging op. Men schat dat er ongeveer 6.000 etnische organisaties zijn in Canada.

Not a hundred years ago . . .

In our days, when much emphasis is laid upon and attention given to wages and working conditions, it may be interesting to know how workers were treated by their employers in 1872, not even one hundred years ago. We found the little article below in "Moonbeams", the house organ of The Proctor & Gamble Company Limited.

A Boston office manager, cleaning out a file in preparation for his firm's move to a new location, came across the office rules for 1872.

He wanted to read them to his office force, but the members all were out on one of the day's several coffee breaks. They were:

Office employees each day will fill lamps, clean chimneys and trim wicks. Wash windows once a week.

Each clerk will bring in a bucket of water and a scuttle of coal for the day's business.

Make your pens carefully. You may whittle nibs to your individual taste.

Men employees will be given an evening off each week for courting purposes, or two evenings a week if they go regularly to church.

After 13 hours of labor in the office, the employee should spend the remaining time reading the Bible and other good books.

Every employee should lay aside from each pay day a goodly sum of his earning for his benefit during his declining years so that he will not become a burden on society.

Any employee who smokes Spanish cigars, uses liquor in any form, or frequents pool and public halls or gets shaved in a barber shop, will give good reason to suspect his worth, intentions, integrity and honesty.

The employee who has performed his labor faithfully and without fault for five years, will be given an increase of five cents per day in his pay, providing profits from business permit it.

SELF DENIAL

Men talk much of giving their spirits to God; they talk somewhat of giving their souls; and they think they can satisfy God and man by saying that they present their spirits, which no man can lay hold of, and their souls, which are only observable in their outward acts. But they refuse to give their bodies, for the most part, because this would cost them something palpable; this would involve what men call "self-sacrifice."

—H. W. Webb-Peploe.

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Ottawa Report:

Solving Money Matters

by Norman Campbell
Parliamentary Press Gallery

(Can. Scene) — The Trudeau dering the sale of commercials on government has set itself on a what it calls public affairs programme of making the services the federal government offers the individual cities pay for themselves.

Finding additional revenues without imposing additional taxation is a problem faced by Mr. Benson. The growth in the cost of shared-cost programs with the provinces is almost enough to abate the normal growth in revenues, leaving the finance minister little room for manoeuvre. But even so, about 60 per cent of the expenditures in the federal budget do lend themselves to short-term modification and control. In the longer term, of course, the cost-sharing agreements can be renegotiated. It is no secret that this is the trend of Prime Minister Trudeau's thinking — governments should spend what they raise and would enable the imposition of user fees.

Under consideration right now is a general increase in the cost of Queen's Printer publications. These are generally on subjects directly related to the government and publication by the government might normally be expected. But there are many such things as Canadian painting and architecture, which compete with books put out by private publishers. Many of the books are sold below cost. The argument against expecting Queen's Printer publications to pay their way is that there is no more reason why they should than the Canadian Broadcasting Corporation should pay its way. However, a timid step towards making the CBC more self-sustaining has come with the announcement by President George Davidson that the CBC is consi-

dering the sale of commercials on what it calls public affairs programs, possibly even the news. Benson. The growth in the cost of shared-cost programs with the provinces is almost enough to abate the normal growth in revenues, leaving the finance minister little room for manoeuvre. But even so, about 60 per cent of the expenditures in the federal budget do lend themselves to short-term modification and control. In the longer term, of course, the cost-sharing agreements can be renegotiated. It is no secret that this is the trend of Prime Minister Trudeau's thinking — governments should spend what they raise and would enable the imposition of user fees.



"It followed her to school?" not this lamb. He doesn't want to break any rules. He wants to check if there is something of interest to him on the lawn.

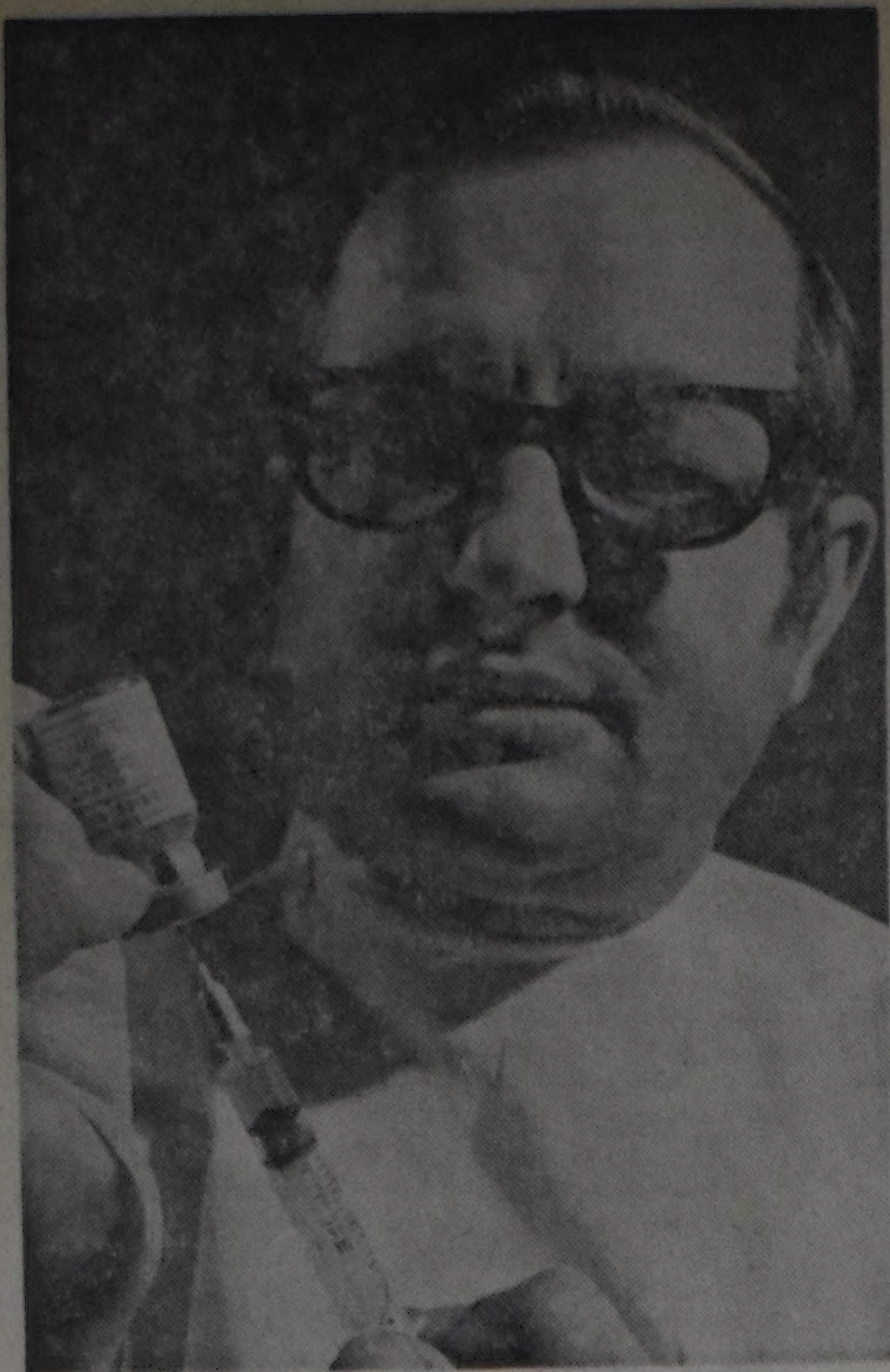


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Dr. A. L. Kassirer prepares a needle to give a rabies injection.

RABIES DIAGNOSIS

The telephone rings in a police office.

A child has been bitten by a dog. The worried mother thinks the dog might be rabid, but she doesn't know what to do.

It happens every day, and this year with increasing frequency in eastern Canada.

What happens after that telephone call?

The police officer will likely tell the mother to take the child to a doctor, he'll contact the Canada Department of Agriculture's local sub-district veterinarian, find out where the dog is and tie it up for observation.

If the dog dies or has inadvertently been killed, the sub-district veterinarian will take the dog to his laboratory where the head will be removed, frozen and placed in a can for speedy delivery to the Animal Diseases Research Institute at Hull. In western Canada, it would go to the Lethbridge, Alta., headquarters. In the Maritimes, it would go to the Sackville, N.B., laboratory. If the dog does not die it should be kept under close observation for at least 14 days before one can consider it free of rabies.

Dr. Kassirer give this not-too-happy boxer a rabies injection.



Inoculate mice with brain tissue from the specimen," says Dr. Beauregard. "In a couple of weeks the mice will show rabies symptoms if the animal had rabies."

But doctors can't wait that long for a diagnosis. In these cases, the doctor will gather all the advice he can from the local veterinarian and use his own judgment on whether or not to begin vaccination. Only four Canadians have died from rabies since the first wildlife case was positively identified in 1947 in northern Canada.

When Dr. Beauregard spots a positive rabies case, he doesn't waste any time.

The sub-district veterinarian is notified either by telephone or telegram.

Fortunately it appears that humans are more resistant to rabies than many species of animals.

It may take from a few weeks to several months for the disease symptoms to show after a bite by a rabid animal, but once these occur it's too late to save the person. Death comes within days. That's why doctors want to begin vaccination as soon as possible and that's why they can't wait for results from the more time consuming mouse test.

Dr. Beauregard says that foxes are the main problem to Ontario and Quebec; on the prairies, it's skunks. Other animals are involved, but often only as a result of a bite from a rabid fox or skunk.

Last year Dr. Beauregard's group handled 5,890 specimens; so far this year they've handled 2,430.

"There's been an increase in the number of submissions. About 30 per cent have been positive for rabies so far this year," says Dr. Beauregard.

Incidentally, if you suspect that an animal has rabies, you are required by law to report it to the CDA's Health of Animals Branch veterinarians.

Patricia Young says . . .

The current trend to change the words of our national anthem because of the "militancy" of such phrases as "We stand on guard for thee" would be amusing if it were not part of a pattern to downgrade patriotism, tradition and loyalty to our democratic institutions.

Oddly enough, the writing of our national anthem was part of Canada's struggle for identity and unity, not to mention the conflict of human emotions. It began in Quebec in 1880, when a French Canadian music teacher, Calixa Lavallée composed music for a patriotic poem written by a Quebec judge, Adolphe Routhier. Lavallée was born in Vercheres, near Montreal in 1842, the son of a blacksmith. At the age of fifteen he ran away from home and joined a travelling music show in the U.S.A. where he composed his first songs.

Following Canadian Confederation, Lavallée returned to his homeland hoping there would be room for him as a composer. Unfortunately, while he founded Canada's first Opera Company, local critics caused him to fold up. When he opened a Musical Conservatory, critics rebuffed him. He wrote operettas, a symphony, band and folk music, none of which he could get performed, let alone published.

When members of the St. Jean Baptiste Society asked him to compose music for the poem to use on the occasion of a visit by The Marquis of Lorne and H.R.R. Princess Louise, they offered him no payment. When the critics laughed off his composition again, Lavallée packed his bags in disgust and moved to Boston, Massachusetts.

Lavallée died in Boston in 1891 at the age of forty-nine and not until 1933 were his remains returned to Montreal for burial. In 1954 a monument was finally erected over his grave. On January 24th, 1966, Perry S. Ryan, Liberal MP from Toronto introduced a Bill into Parliament calling for recognition of Lavallée's O Canada as our National Anthem. In doing so, Canada recognizes a man whose loyalty was unquestioned, but who was a prophet without honour in his own country because of artistic bigotry.

ROTTERDAM THE GROWTH OF A WORLD PORT

by RIENK IDENBURG

What are the things that make industries in the hinterland? In a seaport grow into the biggest of them all? In Rotterdam, the port which has a bigger cargo turnover than any other port in the world, people modestly point to the city's favourable geographical position in relation to the densely-populated and highly industrialized West-European hinterland. But, as an explanation for Rotterdam's growth into the world's leading port, this is not sufficient. This growth cannot possibly be described as a "natural process". Time and again, human action has played a decisive part in its development. Even a hundred years ago, when, compared with Amsterdam, Rotterdam was a very much smaller affair. The lower course of the confluence of the rivers Rhine and Meuse, which connected the city with the North Sea was silting up and, unless action had then been taken, Rotterdam and the surrounding district would have looked very different today. It was a hundred years ago that an artificial waterway was constructed, as the city's direct link with the North Sea. It was appropriately named the "New Waterway". Since then, it has been the main factor in Rotterdam's further development as a seaport.

But this has been possible only with the help of a lot of other activities. The great industrial development in the West-German Ruhr District and the Saar area stimulated the construction of a growing number of docks in Rotterdam, and all the time the New Waterway was made deeper and wider, because the ships grew bigger, all the time, too. Before the second world war, the greater Rotterdam area was a seaport with mostly cargo transit business, and a considerable shipbuilding and repairs industry. It was rather a one-sided type of business, almost wholly based on the German and French industrial hinterland. This has severe effects during the world slump of the 1930s, when the Rotterdam area had massive unemployment and generally went through a very bad time.

This bitter experience, together with the destruction of almost the whole city centre by German bombs early in the second world war, turned into the great promotion of Rotterdam's post-war development. Consultation with the Dutch government led to the highest priority for the reconstruction of Rotterdam. It was, in fact, made a sort of Dutch showpiece, to show the world what Holland could do. Did Rotterdam want new docks? Right! And a better navigability of the river Rhine? Good! Costly engineering projects to make this busy river accessible to heavy-laden vessels, even during the dry season? Splendid! Straighten the river to get rid of the bends and shorten the route to Germany and France? It shall be done!

And so enormous amounts were spent on these projects, not by the City of Rotterdam, but by the Dutch government. At the same time, there was an understanding between the government and the city of Rotterdam that the port area should be given a much wider economic basis. Why — it was argued — should Rotterdam simply be a port serving the

created. And all these new industrial areas are being opened up to the giant tankers that are now being built or will be built later.

There remains the ever more pressing question as to whether this concentration of industrial activities in and around a growing population centre will not have a very unwelcome effect on living environment. The tensions that have always existed between economic prosperity and human well-being present great problems in many countries. In the Rotterdam District, this tension is approaching a critical point. More and more objections have been raised for social reasons to any further industrialization of the world's biggest port area. The objectors' arguments are by no means negative . . . they very rightly point out that there is plenty of room for more industry in the almost virgin Dutch Delta area between Rotterdam and Antwerp, the leading Belgian port.

The Dutch government is well aware of this, and is working on plans to make the mouth of the river Scheldt, farther to the south, suitable for all those port and industrial activities for which there is no room left in the Rotterdam District.

(Radio Nederland)

Let's Play Chess!

Editor: Mr. C. Hess

FOR YOUR ENTERTAINMENT

XIII	XIV
Author: Anonymous	Author: Samuel Loyd, Britain
Black: 8 pieces	Black: 4 pieces
White: 11 pieces	White: 5 pieces
White draws. 3 points	(I) White mates in 3 moves. 3 points
	(II) Without the Knight in 4: 4 points
	(III) Without Knight and Pawn R2 in 5: 5 points

NOTES

- XIII portrays a regular game in which white is almost lost. Discover the only way to keep the parties in balance. Points are given only to those who, as newcomers, send with the solution of XIII also the solutions of the regular problems.
- XIV is a three-in-one-problem. It is meant as a surprise for our regular climbers. You may make extra points with it. Of course, everyone else may try it too. This is something for you on a rainy holiday.

The deadline for solutions of XIV is AFTER the holidays: the 20th of September. I thought that you will probably have nothing to do in July and August. I really wonder what will come out of it.

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The Unity of the Faith

(Continued from page 1)

the old and familiar, regardless of what it is; another shows a similar prejudice in favor of what is supposed to be new, regardless of what the novelty is. In this case also, the gospel forbids us to be captive to either of these common prejudices. As God's unchanging Word, it teaches us to know, trust and serve Christ, who is the same "yesterday, today and for ever." (Matt. 24:35; Hebrews 13:8.) Accordingly, it warns us against "being carried away by diverse and strange teachings." (Heb. 13:9.) In that sense, it is necessarily conservative. On the other hand, it also warns us against putting the traditions of men in the place of the Word of God. (Mark 7:8, 9.) Christ promised His church the Holy Spirit, the "Spirit of truth", to lead it in "all the truth" and to be with it forever. (John 14:16, 17; 16:13.) Christians must not naively believe "every spirit, but try the spirits, whether they are of God," and the test which reveals whether or not a spirit is of God is the question whether that spirit promotes or denies the gospel. (1 John 4:1ff.) In the past many in our churches seem to have accepted Reformed traditions and customs, not because they were moved to adopt them through study of the teachings of God's Word, as the Reformed fathers who introduced those practices were, but just because they were unquestioned traditions. Now indications of a reaction to such traditionalism appear everywhere, a reaction as uncritical of what is new as an older generation was of the old. It should be obvious that both attitudes are wrong and that for the same reason: Neither is being directed by God's Word.

To ignore the centuries of history, to casually dismiss such things as church creeds as necessarily dated because they were written hundreds of years ago, is to be blind to what Jesus promised regarding the guidance his Spirit would give the church throughout the centuries. Such blindness is understandable in a world of men indoctrinated in the dogma of evolution which implies that in a changing world the latest views are necessarily the best. But it is inexcusable among Christians. We may not ignore what the Holy Spirit has been teaching the church through some 20 centuries of studying, preaching, teaching, and living His Word. Does not such an attitude towards the past make us traditionalists? Doesn't it mean an end to progress and therefore stagnation? It does nothing of the kind.

That past history must be studied critically, tested by God's Word to see what was true and what was error. And it needs to be studied humbly too, for even the inspired Apostle had to say, "We know in part." (1 Cor. 13:9, 12.) Learning history's lessons in that way may help us to make more real progress by avoiding old mistakes. The same Holy Spirit Who gave us the Scriptures and has led the church by it through the centuries is promised and given to the church of today and tomorrow to continue that leading in "all the truth." In that way it comes about, as our Lord said, that "Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is an householder, who bringeth forth out of his treasure things new and old." (Matt. 13:52.)

7. Priorities: Christian Education or Missions?

Among the many mistaken alternatives with which we often find ourselves confronted is the one between supporting Christian education of our children or concern about missionary witness to the world. Doesn't the Bible make it plain that such a dilemma is false? The covenant of God with Abraham and his family was established with a view to making him a blessing to "all the families of the earth." (Gen. 17:7; 12:3.) And Peter on Pentecost stressed the fact that the gospel promises were for both believers and their children, and for those afar off. (Acts 2:39.) In fact, the training of the children of the covenant was the way through which the wider objective would be realized.

(Gen. 18:19.) Preoccupation with either of these to the exclusion of the other is a mistake which the word of God corrects. It teaches us that we need to be concerned about both.

8. Theoretical Problems: Christian Theology vs. Christian Philosophy.

As one considers some of the variety of false dilemmas that often provoke unnecessary controversy, one of the most troublesome of them seems to be that which in some degree pits Christian philosophy against Christian theology. In listening to speakers and reading writings on this subject, one observes the repeated charge that theologians of the past have set themselves up as rulers over the life of believers. In connection with this claim the charge is also made that the church as institution, led by such theologians has also tried to set itself up as an authority over all of life. Now a number of Christian philosophers, naturally critical of such tyranny, are labouring to overthrow it. Unfortunately, one at times gets the impression that some of those most zealous about this campaign want to go further than merely correct the evil to the extent that it may exist, they would have Christian philosophers take over the vacated post of lordship and have other types of Christian social organization compete with and perhaps, overshadow the organized church.

One writes on such an issue as this with some hesitation, because the issues are complicated and serious misunderstandings easily arise in the discussion of various views regarding it. It seems to me, as I have tried to follow the discussions more often as an observer than as a participant, that at least two basic misunderstandings frequently appear in the discussions. The trouble often seems to start with a mistaken assumption about the character of "offices" in the life of the believer and the church. The inspired Paul taught us that God gave "pastors and teachers for the perfecting of the saints unto the work of ministering unto the building up of the body of Christ: till we all attain to the unity of the faith." (Eph. 4:11, 12.) In other words, God's word teaches us that the most important office under that of Christ is not that of the preacher or teacher, but that of the Christian, the believer, restored by Christ His Saviour, to know, love and serve Him as His prophet, priest and king. (Col. 3:10 and Eph. 4:24.) The various special offices such as those of pastor and teacher are given "for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ." It is a remarkable fact that throughout the whole history of Christian doctrine very little attention or study seems to have been given to this important general office of believers. The more or less inevitable result has been that both in theory and in practice the special offices, considered with too little attention to their purpose of building up all believers for the exercise of their service of Christ, have tended to be somewhat caricatured. No one less than the Apostle Peter had to warn earnestly against hierarchical and other abuses of special office. (1 Peter 5:1-3.) The special offices are given a measure of authority in order to effectively carry out their work, and in our days of general anarchy that certainly needs to be emphasized. (Heb. 13:17.) But for all who serve in such capacities the emphasis should never be upon the

rights and prerogatives of offices but rather on their purpose to build up the whole. It is notable that the Apostle Peter had to add to his discussion of office the reminder, "Yea, all of you gird yourselves with humility, to serve one another; for God resisteth the proud, but giveth grace to the humble." (1 Pet. 5:5.) In exactly the same spirit the Apostle Paul urged all Christians, whether in some special office or not, to be "submitting yourselves one another in the fear of Christ." (Eph. 5:21.) Such plain and repeated statements of God's word would seem to leave no room at all, whether in church, school, or any other relationship for a Christian to regard himself as responsible only to God. That notion, occasionally expressed, misunderstands the character and spirit in which all are called to serve Christ and one another for His sake.

The second, closely related, misunderstanding is that which we at times see emerging in the competition between various Christian organizations and the organized church, sometimes encouraged by an appeal to the traditional Reformed doctrine of "sphere sovereignty." Now there is certainly such a Biblical principle revealed, for example, in Jesus' command to give to Caesar the things that are Caesar's and to God the things that are God's, and in the Apostles' instruction to recognize government offices as God-given. (Matt. 22:17; Rom. 13:1-7; 1 Peter 2:13, 14.) But this principle must never be so extended and construed as to overshadow the more important, basic teaching of the gospel that all Christians "are in the body of Christ," and severally members thereof, and "that there should be no schism in the body; but the members should have the same care one for another." And amid all of the varieties of ability and interest and responsibility each was given his peculiar gifts and service for the profit of the whole. (1 Cor. 12.) It is significant, especially in view of the varieties of personalities and gifts which can so readily become occasions for friction that Paul had to go on in the next chapter to stress the supreme importance of love, which "is not puffed up" and "seeketh not its own." (13:4, 5) and to twice remind us that "We know in part." (vs. 9, 12.)

Outside of the Scriptures I know of no more to the point in dealing with this problem of seeking the unity of the faith than those of our old Reformed father and Bible teacher, John Calvin. He observed that although we should not encourage any errors, "even the smallest," we should also remember that "all the articles of true doctrine are not of the same description. Some are so necessary to be known, that they ought to be universally received as fixed and indubitable principles . . . There are others, which are controverted among the churches without destroying the unity of the faith," Referring to Phil. 3:15 he observed, "Does not this sufficiently show, that a diversity of opinion respecting these non-essential points ought not to be a cause for discord among Christians? It is of importance, indeed, that we should agree in everything; but . . . there is no person who is not enveloped with some cloud of ignorance . . ." "Every member of the Church is required to exert himself for the general edification, according to the measure of his grace, provided he do it decently and in order; that is to say, that we should neither forsake the communion of the Church, nor, by continuing in it, disturb its peace and well regulated discipline." (Institutes IV, I, 12.)

(Rev.) Peter De Jong,
Sarnia, Ont.

Calgary's Hike for Health Successful

The result of the Hike for Health, held on May 31 in Calgary, are something to be excited about. A total of 875 hikers filed on to the road between 5 and 9 A.M. on a refreshing sunny Saturday. Of these 575 walked the entire route of 28 miles. Returns are estimated at \$35,000.—

Many hikers began at 5 A.M. when the honourable Rev. Robert Simpson, member of the Alberta Legislature, opened the event. Shortly after 9 A.M. the fastest ones returned again to the starting point (Calgary Christian School) having run all the way. But the slowest ones were still ambling along at 7 P.M.

The hikers, often singing as they spanned the beautiful countryside in and around Calgary, had to register at 12 checkpoints along the way. At these locations the Ladies' Auxiliary, reinforced by many volunteers, provided refreshments, while the St. John Ambulance gave ample comfort to sore and tired feet.

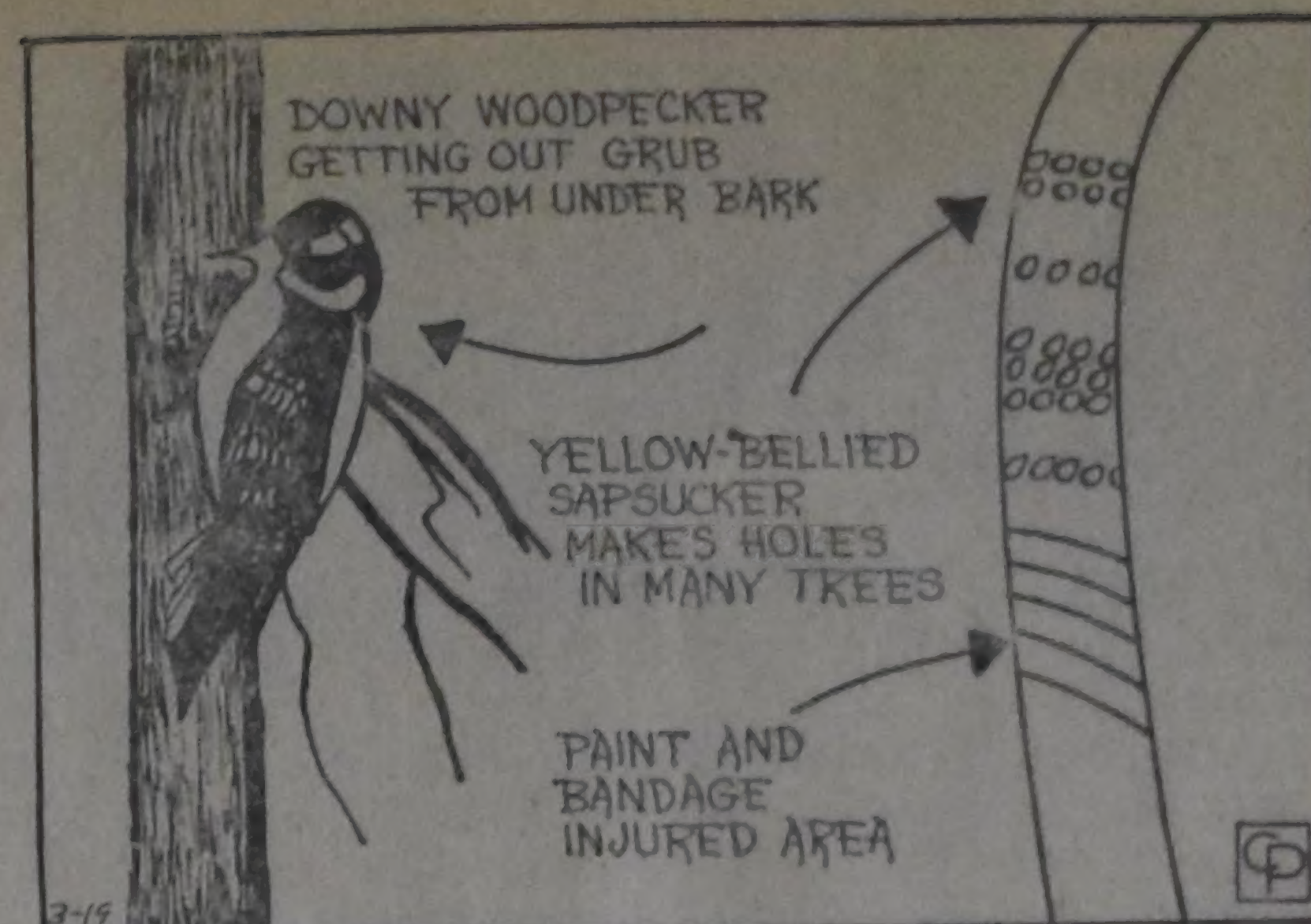
VERY WELL ORGANIZED

Complements on the organization of the Hike came from several quarters. Both the MLA's who participated and the Separate School Trustee, Mr. Gerald Ter Smitte, commented on the excellent organization which was evident on all levels.

On the day of the Hike in excess of 75 volunteers were involved in the organization of the Hike. Trucks of various sizes, station-wagons, tent-trailers, and cars were used on the route. Eight friendly policemen patrolled the route on motorcycle's and patrol cars on their day off. The Calgary Emergency Telecommunications Service were on hand with valuable assistance. Furthermore, there were a number of cars patrolling the route as a pick-up service.

DIGNITARIES HIKE ALONG

To the many letters sent out beforehand to persons of note, there was much positive response. Although Alberta's Premier H. Strom, Mr. Robert Thompson, and several MLA's were unable to come out and hike, they were enthusiastic for the cause of Christian Education and Recreation. Among the hikers, however, were the honourable MLA's Mr. Robert Simpson, Mr. Art Dixon, as well as the Public and Separate School Trustees, Mr. Scott Saville and Mr. Gerald Ter Smitte respectively.



Friend or Enemy

By EDNA HALLIDAY
Distributed by Central Press Association

IF YOU have fed the birds through the severe winter weather, do not stop. Their natural food is almost gone and it will be weeks before there will be any more, probably not before the middle of April.

Well-fed birds raise large families, which in turn will help to keep down insects. The most powerful insecticide cannot surpass a bird's appetite when it comes to devouring insects and this is 'infinitely true of all woodpeckers.

Some home owners have the mistaken idea that woodpeckers are damaging the trees when they are seen digging out the wood-boring larvae of insects. The fact is that woodpeckers do not make holes in trees.

(© 1969, King Features Syndicate, Inc.)

Their strong, long bills enable them to dig out the wood-boring larvae deep in the trunk or branch of a tree.

As shown in the accompanying GARDEN-GRAPH, one never sees a downy woodpecker at rest. It is always on the move hunting its favorite tid-bits—borers.

However, the Yellow-Bellied Sapsucker, a relative of woodpeckers, is a bad actor. He does damage trees as shown. This morning I discovered a favorite tree of mine with row after row of holes around the trunk. It does this to obtain the sap that seeps into the holes.

These holes must be painted with tree wound paint and then bandaged with burlap.

GOOD PUBLICITY VIA NEWSMEDIA

As the event drew near the Hike received an increasing amount of attention from the news media. Most newspapers carried articles and pictures before and after the hike. Several radios and TV's carried interviews, also during the Hike itself. CFCN Radio & TV sponsored an interview on "Calgary Today", as well as two phone-in programs, one of which was done in conjunction with the Calgary Christian School. The programs provided an excellent witness to the cause of Christian education.

The Christian Education Foundation (Calgary), who arranged the Hike for Health as its first fund-raising project, is immensely pleased with its overall results. Talks with Calgary Interfaith evoked their support; nor did Miles for Millions object to the aims of the Hike. The CEFC wishes to congratulate all participants. We thank the Lord, our God, for giving us his help and guidance. Most, if not all, people in Calgary have now heard about the cause of Christian Public Education and much new support has been gained.

Peter Jonker Jr.
for
The Christian Education
Foundation (Calgary)

THE BANK OF NOVA SCOTIA ANNOUNCES CHANGES IN LOAN AND SAVINGS RATES

The Bank of Nova Scotia is increasing its prime loan rate by ¼% to 8½%, effective July 2, 1969.

The Bank of Nova Scotia also announces that effective July 1, 1969 it will increase the interest paid on its "Blue Chip" savings accounts to 6½%.

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

They won't last...



...better stock up for the weekend because Hollandia's famous Dutch style shortbreads have that melt in your mouth flavour. They taste like more.

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FROM THE BOOKSHELF

**JEZUS CHRISTUS IN
HET HISTORISCH
ONDERZOEK**
Nr. 5 in "Cahiers voor de
gemeente"
door Dr. R. Schippers.
Uitgave: Kok, Kampen.

This is the fifth issue in the well-known Dutch series, all of the same size and with the same cover, neatly printed and very handy in use.

Although in outward form the same, this booklet forms an exception to the rule. The issues 1-4 contained very startling statements. Almost all of them were thoroughly reviewed in our paper and our readers could learn from those surveys what the new theology is all about. The writings gave the readers uncertain feelings, even doubt and suspicion. It was as if the one issue after the other was written merely to shake the faith of the congregation to which it was directed.

Dr. Schippers writes completely differently. He still belongs to the people who are convinced that the Bible is the inspired Word of God, given by the Holy Spirit.

But notwithstanding, it seems as if he does his utmost to keep track with those who wrote the previous publications in this series. How else could we ever explain the confusing title of this booklet? Can Jesus Christ Himself ever be an object of historical examination? Can human beings do any research work on Him Who is the everlasting Son of God? But it is exactly this what the title suggests.

However, when we read this brochure carefully we discover rather soon that not our Lord and Savior but all that has been writ-

ten about Him in the Bible is being examined. The daring title comes simply down to a serious and worthwhile examination of the four evangelists: Matthew, Mark, Luke and John. The question comes up, why was such a misleading title necessary?

This examination, as the writer offers it, is greatly helpful. I would call it eye-opening and revealing, giving deeper and richer insight in the gospels. At not any moment the impression is given as if the facts we read in the gospels are less reliable. Of course, part of what is called "The Synoptic Problem" is discussed in these pages. Even Dr. Schippers is not able to answer the many difficult questions that the three evangelists, compared with John, confront us with. But with great thankfulness we note that the writer treats the text with reference, believing that the Holy Spirit is the first Author of the Bible. Dr. Schippers never speaks about a "package" in which the real message is "wrapped".

He makes clear that each evangelist gives his own report, but that every attempt to combine the one with the other in order to get a complete story, must fail. He makes many very noteworthy remarks in this respect.

The undertitle of the brochure says, "From the story to the facts" (Van het verhaal naar de feiten). The given advice comes down to: don't try to know the facts exactly nor too precisely because the facts were told by four different men and each of them gave his personal view, illuminated by the Spirit. We should take advantage of these thorough explanations and in the meantime look forward to the announced second issue of this volume, which will be called, "From the facts to the story"

(Van de feiten naar het verhaal). By that second part the study will be completed.

Anyone who desires to study this booklet should not only know the Dutch language sufficiently (rather difficult terms occur repeatedly), but he or she should also be willing to go through many pages of very involved reasoning. This booklet presents real study material.

However, the result of the trouble will be highly rewarding.
F. Guillaume

OUR GUILTY SILENCE,
by John R. Scott.
Published by Wm. Eerdmans
Publishing Co.
119 pp.
Softcover edition U.S. \$1.45.

Rev. Scott is Rector of All Souls Church (Anglican) in London, England. He is concerned about the silence of the church. He calls it a guilty silence. He refers to a report written for his church in 1945 which states that our reserve produces a church of silent saints. He addresses himself to the shyness, the reticence of many Christians in speaking about the things of God.

There are, he says, many causes, but at least four main ones:

1. We have no compelling incentive even to try to speak. His answer is that we should see the glory of God and that will make us speak.
2. Or we do not know what to say. But if we would discover

the beauty of God's message in the Gospel, there would be enough to say.

Or we are not convinced that speaking about the things of God is our job. However, it is clear from the Bible that it is the church, and all its members who are involved in the presentation of the gospel of redemption.

Or we do not believe that we shall do any good. But then the Holy Spirit moves through God's faithful servants and makes their work effective.

This is a very stimulating book and Rev. Scott says beautiful things here and there. About the message: "Instead of faithful proclamation of this good news, evangelism becomes a pathetic exhortation to bad men to be good and (more often) supposedly good men to be better, or an attempt to induce people to come to church and worship, or to apply christian principles to industry, or even to find the highest common factor between Christian 'faith' and non-christian 'faiths' so that we may minimize our differences and join in corporate devotion." p. 33.

Or about the church: "Yet it is not the church declaiming the gospel from the housetops, to a distant, deaf and heedless world; it is the church going out into the world with the gospel, infiltrating the world, identifying itself with the world, in order to share the gospel with the world." p. 61.

I would wish this book in the hands of all members of evangelization committees for them to read it. And one of their tasks (and not the least important) could be to

see to it that this gets into the hands of all silent saints, of all of us who suffer of shyness. It could mean that finally we would get on our way towards becoming the city on the mountain we are supposed to be. A church no longer pushed in a corner, but at the very least heard, clearly, far and wide.
Jack Quartel

WATCH PARK FLAGS AND AVOID TRAGEDY

(Can. Scene) — Drownings can occur anywhere, even in the well patrolled waters of Ontario's provincial parks if vigilance isn't practiced or young children aren't watched every minute they are in or near the lake. Provincial parks have several safety rules which, if followed, should avoid accidents caused by carelessness: A flag staff on duty.

safety system is in effect which indicates water conditions and availability of beach patrol staff by displaying coloured flags at swimming beaches.

RED FLAG: Indicates dangerous water conditions;

YELLOW FLAG: Indicates suitable water conditions with no beach patrol staff on duty;

GREEN FLAG: Indicates suitable water conditions and beach patrol staff on duty.

LEVEL CROSSING

*It was coming
In a second!
It would be upon us!!*

*The little hand in mine,
Wet with sweat,
Grasped tighter. She looked at me,
Trusting,
And yet afraid . . .*

*It roared past,
Thundered on . . .
The ground no longer trembled.
There was no more noise.
. . . It was gone!
Gone to the next world,
Never to return . . .*

Stirling, Ont.

Connie Roeper
(13 years old)

TEACHERS WANTED

Drayton Calvin Christian School needs

A TEACHER

for Sept. '69 in the primary grades. Send applications to the Principal, Mr. H. Schaly, Box 141, Drayton, Ontario.

The expanding Edmonton Christian Schools require

A GRADE 3 TEACHER

for the fall term. Anyone interested is requested to call collect, Mr. H. Konyonenbelt, (403) 479-4171 days, 474-4440, evenings, or write to P.O. Box 342, Edmonton 15, Alberta, immediately.

The Duncan Christian School Association is in need of a

TEACHER

for grade 1. Please send applications to Mr. A. Wiersma, R.R. 1, Lakes Rd., Duncan, B.C.

The 8-room Canadian Christian School of Jarvis, Ont. needs a

PRINCIPAL and TEACHERS

for grades 1, 3 and 6. Schoolbus route available for teacher wanting extra income. Jarvis is centrally located on Highways 8 and 6, half an hour drive from Hamilton. With the industrialization to the south (Hydro, Stelco, Dofasco), Jarvis is fast changing and developing. Please send your application stating qualifications, experience and grade preference to the principal, Mr. T. Bergema, R.R. 1, Jarvis, Ont., phone 587-2604 (area code 519).

The Chilliwack Christian School Soc. of Chilliwack (B.C.) hopes to have its own schoolbuilding ready by Sept. '69 for 7 grades. We still need a

LADY TEACHER

Those who are interested send qualifications and references to A. Niezen, Sec., P.O. Box 161, Chilliwack (B.C.).

The Thunder Bay Christian School, Fort William, will need

TEACHERS

for the primary and the intermediate grades for the school term beginning September 1969. Please send application or write for information to the Principal Mr. R. Schuurman, R.R. # 2, Fort William, Ont.

The Barrie Timothy Christian School, conveniently located near Toronto, is in need of:

ONE ADDITIONAL TEACHER

for the primary grades due to increased enrollment. Please submit applications to: Mr. I. Witteveen, Principal, 35 Ferris Lane, Barrie, Ontario.

Haney-Pitt Meadows Christian Elementary School

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NIAGARA FALLS GETS BEAUTY TREATMENT

Col. Amos Wright of the United States Corps of Engineers heads a project to turn off the American Falls and determine what measures are required to preserve its beauty. The Niagara gorge has been cut back several miles by erosion in the past 12,000 years. (Globe and Mail Photo)

CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer

The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report on his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

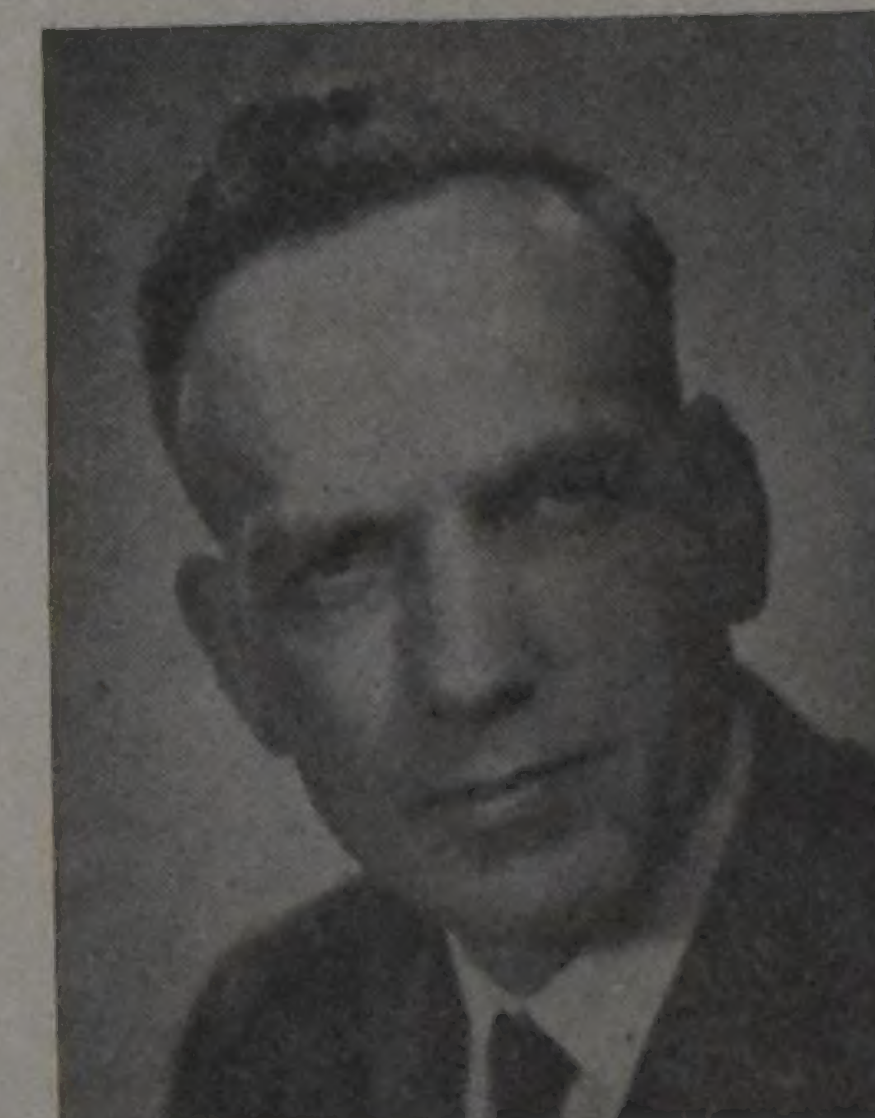
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MUSHROOMING CHURCH IN NIGERIA STUDIED IN NEW BOOK

(Grand Rapids, Michigan) The Rev. Eugene Rubingh, for ten years a Christian Reformed missionary to Nigeria, has described the origin and growth of the Church of Christ among the Tiv (NKST) in a book, *Sons of Tiv*.

The book is described as an in-depth study of one of the fastest growing churches in the world.

On April 17, 1911, Mr. Carl Zimmerman of the Dutch Reformed Church Mission of South Africa dismounted from his horse at the compound of Saal, a village of the Tiv of central Nigeria. That day the organized mission endeavor of the Christian Church first launched out to meet the sons of Tiv. Today, 180,000 Tiv of this tribe, of more than a million people, gather each Sunday to worship under the auspices of the Nongo u Kristu ken Sudan hen Tiv, the Tiv Church of Christ, which is the fruit now growing from that minuscule planting at Saal. In 1960, a portion of the mission field was turned over to the Christian Reformed Church carried on in another territory.

The Church of Christ among the Tiv is a member of the Reformed Ecumenical Synod.

The book is published by Baker Book House, Grand Rapids, Michigan, 49506. (RES)

Wij lezen voor U

HET EEUWIGE WOORD
door Ds. F. Bakker
Deel II, 6 predikaties
N.V. "De Banier", Utrecht

Het allervoornaamste woord in ons Christelijk geloof is het woord GELOOF. De Here Jezus heeft herhaaldelijk mensen zalig gesproken met dit woord: "Vrees niet, geloof alleenlijk," en "Ga heen in vrede. Uw geloof heeft U behouden." 's Mensen eeuwig behoud schijnt dus van het geloof af te hangen. Voor Maarten Luther brak, na bange strijd, eindelijk het licht door toen de Heilige Geest hem bepaalde bij de beroemde Schriftwoorden: "De rechtvaardige zal door zijn geloof leven."

Als wij het heil in Christus willen prediken, dan moeten we dat doen zoals de Bijbel ons aanwijst, en zoals alle apostelen, profeten, en evangelisten dat gedaan hebben, n.l. door de mensen duidelijk te maken dat het heil in Christus alleen hun deel kan worden door het geloof, waarmee de Bijbel altijd bedoelt: het met een gelovig hart en een belijdende mond zich de boodschap des heils toe-eigenen. Hoe anders kan God aan ons kwijt Zijn genade, die Hij ons dagelijks met uitgebreide handen aanbiedt, als wij van onze kant die gift niet met gelovige hand en een gelovig hart aanvaarden?

Van elke goede Evangelie-prediker mag dus verwacht worden dat hij de volle Evangelie-boodschap brengt, de hoorders met kracht betuigende dat zij door het geloof alleen behouden kunnen worden, d.w.z. het echte en waarachtige geloof, het persoonlijk geloof in het verzoenend lijden en sterven van Christus, de Zone Gods.

En dat is wat ik tegen dit overigens goede boekje heb. Het bevat vele goede gedachten, en ik wou dat er meer "bevindelijk" gepreekd werd. Maar er kleefte één groot, fundamenteel gebrek aan: het Bijbels-Evangelische woord en begrip "GELOOF" komt ter zo goed als niet in voor! Ik betreur dat zeer, want ik wou dat ik het voor honderd procent, en onvoorwaardelijk, kon aanbevelen.

Dit gebrek schrijnt nog te pijnlijker als op de enige plaatsen waar in dit boekje het begrip "geloof" ter sprake komt (pp. 52 en 85), dit op een ongunstige en m.i. misleidende manier in verband wordt gebracht met mensen die verloren gaan. Dat moet onze Heiland zeer bedroeven, nadat Hij in niet minder dan 500 Schrift-Plaatsen de alles-omvattende betekenis van het begrip "geloof" heeft trachten duidelijk te maken.

De schrijver van dit boekje moet wel een heel grondige afkeer koesteren van alle "voorwerpelijke" gepreek om zo ver in de aller-uiterste uithoek van het subjectivisme terecht te komen.

B. Boulogne
Richmond, B.C.

OPDAT IK ZIJN NAAM BELIJDE

door Ds. O. Mooiweer
Uitgave: Buijten & Schipperheijn, Amsterdam

Sinds geruime tijd waren we niet gewoon een boekje van deze aard van Hollandse uitgeverij te ontvangen. Keer op keer werden we in de publikaties teleurgesteld omdat ze ons probeerden los te maken van de overtuiging dat de Bijbel nog altijd het onfeilbare Woord van God is.

Dit boekje van Ds. Mooiweer gaat daar echter van begin tot einde van uit. Het is een z.g. belijdenis-boek, om aan hen die belijdenis deden cadeau te geven. De schrijver behandelt verschillende verbanden waarin de openbare belijdenis des geloofs ons plaatst: belijdenis en doop — belijdenis en avondmaal — belijdenis en zondag — belijdenis en dagelijks werk — en als vijfde en laatste hoofdstuk belijdenis en gebed. Jongeren zowel als ouderen kunnen aan dit boek veel hebben. Wie zijn hollands nog kent en dit boekje met aandacht leest, krijgt iets mee voor het hele leven. Deze overdenkingen, die stuk voor stuk zeer persoonlijk gericht zijn, geven

echt bijbelse troost en blijmoedig uitzicht in overvloed.

Er zijn bijzondere illustraties van Paul Koning; hier en daar doen ze denken aan wat vele jaren geleden door Toorop werd gegeven. Enkele moderne gedichten en nieuwe berijmde gezangen onderbreken de tekst van tijd tot tijd.

Kortom, een mooi, waardevol boekje. Er is aan de uitgave uiterste zorg besteed. Dat sommige uitdrukkingen wat ouderwets aandoen, als nachtmaal, elders, emeritus-zondaar, beamen, enz., zullen we maar vergeten. Ze doen het blij en sprankelende karakter van deze boodschap die tot de lezer komt tenslotte geen schade.

F. Guillaume

HEBT U LASTEN

als aambeien, astma, bedwat, blaasontst., bloedarm-zenuwzwakte, bronchitis, galkwalen, hartzwakte, huiduitslag-zweren-puist-ten-jeuk, of welke ziekte ook? Reeds 43 jaren brachten onze gear. onschad. geneeskruident de best denkbare resultaten. Desgew. blanco verpakt. Als niets U hielp, meldt dan Uw ziekte en klachten aan ons.

Voor Canada uitsluitend volle kuren (9 mnd.) à \$18.00 bij vooruitbetaling).

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HULP VOOR CANADESE WERKERS

(Can. Scene) — Er zijn gunstige veranderingen gemaakt in het zg. Manpower Mobility Program, die j.l. 15 mei van kracht zijn geworden. Er zullen toelagen beschikbaar worden gesteld voor werklozen en hen die niet een voor hen geschikte betrekking kunnen vinden en die een betere baan kunnen krijgen in een andere omgeving. Deze toelagen zijn bedoeld voor reis- en verhuiskosten, andere aan de verhuizing verbonden kosten en een speciale vergoeding voor huiseigenaars die een huis verkopen of kopen wanneer zij verhuizen.

De bedragen van de "re-establishment allowances" zij gewijzigd en de bedragen die aan grotere gezinnen kunnen worden uitbetaald zijn nu hoger dan voorheen. Men is ook niet meer aan het maximum van \$1,000 gebonden. Vrijgezellen ontvangen nu \$100, gezinnen met 1 kind \$400, gezinnen met drie kinderen \$700, enz. Een man en vrouw en tien kinderen kunnen nu op \$1,400 rekenen, terwijl er voorheen slechts \$1,000 aan hen betaald kon worden.

De huisvestigingsvergoeding is

verhoogd van \$500 tot een totaal van \$1,500 en is bedoeld om gezinnen te helpen die in gemeenten wonen die economisch achteruit gegaan zijn doordat bepaalde belangrijke bedrijven gesloten zijn, en die nu, zonder dat zij hieraan zelf enige schuld hebben, geld verliezen omdat zij hun huis moeten verkopen.

"Het zal steeds mijn voornemen zijn U hieraan te herinneren, hoewel gij het weet en in de waarheid, die bij U is, versterkt zijt. Ik acht het mijn plicht, zolang ik in deze tent ben, u door herinnering wakker te houden."

(II Petrus 1, 12, 13)

"Nooit is profetie voortgekomen uit de wil van een mens, maar, door de Heilige Geest gedreven, hebben mensen van Godswege gesproken."

(II Petrus 1:21)

Er is ook een regeling getroffen om te voorzien in de kosten die verbonden zijn aan het medische onderzoek dat werkers in bepaalde gevallen moeten ondergaan om in de nieuwe fabriek aangenomen te kunnen worden.

"Wij geloven", zo zei Z.E. Allan J. MacEachen, de Minister of Manpower and Immigration, "dat deze veranderingen het mogelijk zullen maken werkers over te plaatsen uit gebieden van werkloosheid en armoede naar andere streken waar beter betaalde betrekkingen voor hen beschikbaar zijn".

HET PROFETISCHE WOORD

Gods Woord wil ons een steunsel wezen, Nu alles wankelt, — is verstoord. Ons kan de toekomst niet doen vrezen, wij hebben het Profetisch Woord. En moog' de hel het zwaard ook scherpen

ten laatste vruchteloze strijd: Gij, Heer, zult alles onderwerpen, Uw Woord zal zijn in eeuwigheid!

J. Kamphuis
Niagara Falls, Ont.

CROSSWORD PUZZLE

ACROSS

- Herring
- City on the Brazos
- Musical arrangement
- Put forth effort
- Eucharistic plate
- Contradict
- Hesitant
- Syllable
- Porcine home
- Princess Radziwill
- Priestly garment
- Open shoes
- Harvest
- Bossy's blot
- Soda-sipper
- Ball favorite
- Greek island
- Word of postponement
- Hits a baseball hard
- Old weight for wool
- Wallaba
- Villain's cry
- Senorita's nod
- Harbinger of spring
- Ethan of Vermont
- The buzzing of the bees

- Highland dance
- Cafeteria item
- Lewis and Williams

DOWN

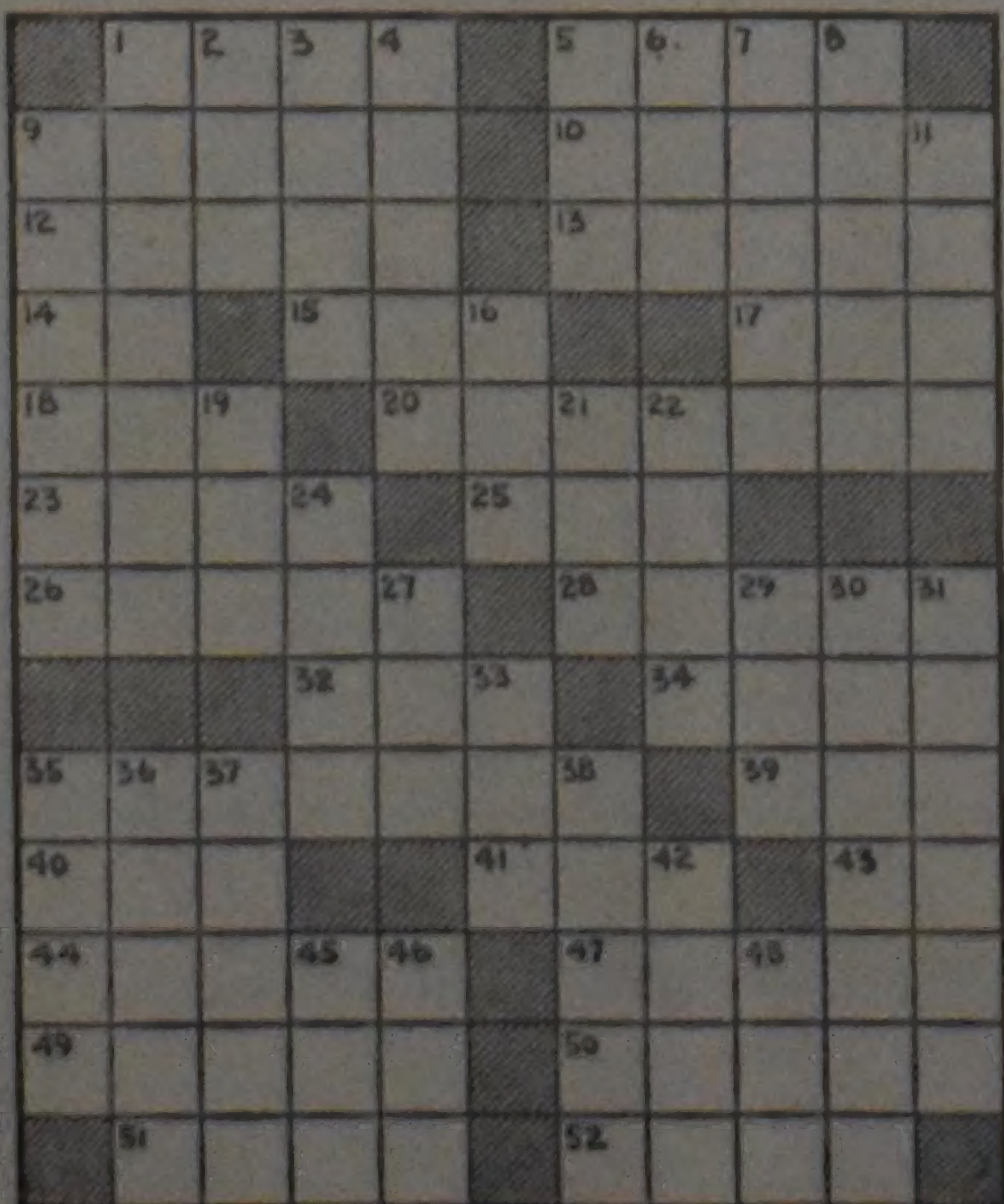
- pimp
- Faucet word
- War god
- Fender bruises
- Tarantula's trap
- Hewing tool
- Temple part
- Protruding window
- Weapons of skindivers

- Sets up a golf ball
- Sweet potato
- The legal profession

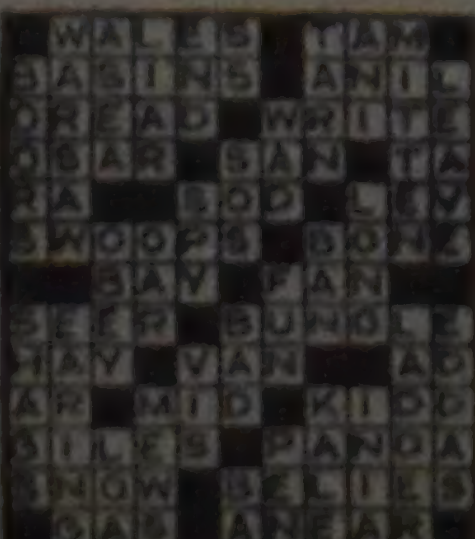
- San Francisco's "Hill"
- Performs
- Bucket
- Make love
- Great deal
- Unfastens
- Finishing
- Hot springs
- Division of a hospital
- To a sailor's left

Saturday's Answer

- Working-men
- Elevator passage
- Tributary of the Pregel river
- Clair
- Napoleon's marshal
- Eye or stove part



SOLUTION to previous Crossword Puzzle



Wat moet er gedaan worden, terwijl U wacht op

OHSIP

ONTARIO HEALTH SERVICES INSURANCE PLAN



Ontspan. U bent gedekt.

Op 1 October zal Ontario het nieuwe Ontario Health Services Insurance Plan — OHSIP — introduceren.

OHSIP is een basis plan van uitkeringen van geneeskundige verzekering voor iedereen in Ontario, ongeacht leeftijd, gezondheidstoestand of financiële middelen, uitgevoerd door de Regering of een aangewezen agent.

OHSIP zal de plaats innemen van OMSIP, het bestaande Ontario plan. Indien U momenteel by OMSIP bent ingeschreven gaat Uw dekking zonder onderbreking verder.

Indien U bent ingeschreven bij een ander plan van één van de 200 andere verzekeraars in Ontario, zoals Physicians' Services Incorporated, Wind-

sor Medical Services, Associated Medical Services, een verzekeringsmaatschappij, of ander agentschap, bent U eveneens tot nadere aankondiging verzekerd.

Indien U geen geneeskundige verzekering hebt, dan hebt U ruim gelegenheid U te melden vóór 1 October. U wordt ingelicht over de aanmeldingsperiode door de pers, radio of televisie.

Daarom, kijk niet vreemd op en maak U geen zorgen over Uw geneeskundige verzekering. Relaxeer alleen maar en geniet van een gezonde zomer terwijl U op het nieuwe OHSIP plan wacht, de gezondheidszorg waar U op aan kunt, van het Ontario Department of Health.



ONTARIO HEALTH SERVICES INSURANCE PLAN

ONTARIO DEPARTMENT OF HEALTH

Hon. Matthew B. Dymond, M.D., C.M., Minister.

GIVES HIS VIEW OF JOSHUA'S LONG DAY

Dear Mr. Editor,

With great interest we read Peter B. Schipman's article . . . wherein he states that Joshua 10:13, "So the sun stood in the midst of the heaven, and hasted not to go down about a whole day," cannot be taken verbatim or as a real physical happening. He suggested that the earth stood still. With that we must agree, but at the same time we also must state that the Bible is factual and accurate in any statement it makes relating to science and history. Therefore the sun did stand still in the midst of heaven on the day in question.

The point of Mr. Schipman, and along with him Dr. Kuitert in an earlier article in *The Banner*, and Rev. Martin Geleynse . . . is this: that the men who wrote the Bible did not have the knowledge of the physical world that we have in this age of scientific enlightenment. Therefore the Bible, when it deals with origins, time, space, the flood, or the long day, must not be taken factually, but must be interpreted in the light of present day knowledge, and the proof for this theory is the earth stood still, but not the sun. It is true that there is complete harmony of the Bible and the facts of natural revelation.

But let us go back to the long day of Joshua and find out what scientific fact has to offer in regard to it.

First the sun is not fixed in the heavens but travels through space with a velocity along with it all the planets in the solar system. And like the earth and all other planets it spins or rotates on its axis.

It is the gravitational forces of the sun's spin and mass that cause the planets to rotate on their axis and keep them in orbit around the sun as it travels through space in its own orbit. The gravitational effect of the sun on the earth is such that it flattens the earth at its poles and makes it bulge at the equator. These forces also keep the earth in a state of fluid lopsidedness in that the distance from the earth's axis to its edge is somewhat greater on the side facing the sun than on its other side.

Now consider what Joshua said, "Sun, stand thou still upon Gibeon: and thou, moon in the valley of Ajalon," which is more like a canyon than a valley since it is very narrow. The sun was, therefore, almost directly overhead, and the moon almost down, but yet visible in the canyon between the hills. Now if the earth stood still, account must be taken of the gravitational forces exerted on it by the sun. If these forces distort it while it is spinning, they would surely distort the surface more when not spinning; for the spin absorbs much of the force. These forces would surely so change the shape of the earth, that it would be impossible for the moon to remain visible in the valley of Ajalon for about the space of a day.

Then there is another question. Did the earth also stop in its orbit around the sun when it stopped spinning for about the space of a day? If it is insisted that the earth stood still, it must have stopped all motion for about the space of a day; but secondary physical law shows us that, had this occurred, the earth would have gone out

of orbit never to return. In that case we would not be discussing the same issue today.

Another factor to consider is that astronomers have found that there are twenty-four hours lost out of solar time since July 22, 1437 B.C., the date of Joshua's command to the sun; 1/365 of a year was lost. Further their records show that twenty-three hours and twenty minutes were lost at that time. The other forty minutes are accounted for when God turned back the shadow on the sun dial ten degrees, equal to forty minutes, for Hezekiah. The important thing to keep in mind now is this: if the earth stopped spinning for awhile, the day would be longer but not the year. The length of the year is determined by the earth's revolution around the sun; if the earth only stopped rotating on its axis there would be no record of time lost between 1437 B.C. and now. To summarize, if the earth stopped spinning and revolving, it would have gone out of orbit. If it only stopped spinning, no time would have been lost as measured in years.

There remains then one solution: the sun stood still, it stopped spinning, it stopped in its orbit through space. And since the motions of all the planets are governed by the sun, they too stopped all motion. It is evident then that Joshua, to get the longer day he wanted, gave the right command, sun, stand thou still, and that not because of his scientific knowledge, but because he was inspired by the Holy Spirit to give the correct command to achieve his end without doing damage elsewhere.

We are also asked not to take the biblical narrative of the flood literally. We must not believe it covered the entire earth but only a certain portion of it. And why? Not because there is any scientific fact to support the theory of a

limited flood, but because a limited flood supports the theory of theistic evolution. Of course, there was a flood; the Bible says so. But a worldwide flood, with the catastrophic geological changes it wrought four thousand years ago, does not fit into their scheme of a slow uniform geological process with a duration of billions of years.

The secular theory of evolution does not really recognize any flood at all. We are asked to evaluate the flood on the basis of scientific evidence (God-ordained by "subdue the earth"); it is good to do so. Within the framework of our present-day scientific knowledge of gravitational forces, a limited flood of the scope claimed for it by its proponents, is a physical impossibility.

This whole cosmos was created in six twenty-four-hour days. Well, why not believe it? Within the framework of Genesis 1 and Exodus 20, a day can only mean a duration of twenty-four hours solar time. The question is: does our present-day scientific knowledge really produce any facts that contradict the creation of the cosmos by the Word of God in six twenty-four-hour days, and maybe ten thousand years ago?

In present-day scientific circles there are various theories about the origin, structure, age, and development of the cosmos. All have evidence to support their theories. That is, these theories all have evidence in their favor if certain hypotheses and premises, based on chance and disorder, and qualified by if's and but's are to be considered as evidence. And much of this so-called evidence can be applied only in certain areas, and is often in conflict with the evidence in other areas of the cosmos. What is needed on this issue are facts; by this we mean something as universal as the scientific fact as the fact to support the theory of a first law of thermodynamics. And

without fear of contradiction by fact, we can say that without exception, of all the articles we have read in both scientific and religious journals, none have produced anything that can contradict the creation of the cosmos by the Word of God in six twenty-four-hour days.

From a standpoint of natural revelation, the evidence is not all in and never will be as long as man exists and learns more about the cosmos of which he is a part.

But from the standpoint of special revelation, all the facts of our origin are in. We may not add or detract from what it teaches us, for by faith we understand that the worlds were framed by the word of God, so that what is seen is not made of that which appears.

One thing, however, has been made clear to me, and that is this: a disbelief of the Bible where it touches on scientific topics, coupled

to an equal misunderstanding of natural revelation, is not conducive to the propagation of truth.

What our churches need in this time are ministers with enough faith in the Bible and enough intestinal fortitude to preach that in six twenty-four-hour days God created the heavens and the earth, and that there was a worldwide flood. The Bible tells us so. This we must believe for our spiritual welfare, and can disbelieve only to our spiritual damage . . .

Are we living in those days when if it were possible, even the elect would be led astray by false prophets? Seeing this tribulation in the spiritual world, the prayer of the saints is: come Lord Jesus, come quickly. Haste, Lord and tarry not.

Harm Hannink
Modesto, California
in "The Banner"

WINNIPEG: Gateway to the West

by JOHN F. HAYES

(Canadian Scene) — Greater Winnipeg, capital of the Province of Manitoba, has a population of well over a half-million, which includes a wide representation of folks from other lands: 3,000 Austrian, 1,500 Czech, 30,000 German, 3,000 Hungarian, 5,000 Italian, 7,000 Dutch, 17,000 Polish, 2,500 Russian, 10,000 Scandinavian, more than 36,000 Ukrainian, and substantial groups from other European and Asiatic countries.

The average weekly wage is about \$90. In manufacturing it is some \$94 and in construction more than \$112. Living and housing costs are comparable to other Canadian cities of the same size.

Winnipeg is North America's greatest grain centre, Canada's largest garment manufacturer, and a major meat packing centre. It has an unusually diversified and extensive manufacturing community. More than 1,000 plants produce food and beverages, meat products, metal fabricating, transportation equipment, and other goods.

This financial centre of mid-Canada has more than 3,000 stores and the second largest shopping centre in Canada. Because of its strategic mid-continental location, Winnipeg is a major transportation centre with huge railroad yards and the second largest air terminal in Canada with as many as 1,270 arrival and departure flights a day. Many of Canada's largest trans-continental trucking companies have their headquarters here.

Culturally, Winnipeg is recognized as one of the leaders on this continent. Its symphony orchestra performs around 60 concerts a year. A magnificent Centennial Arts Centre provides splendid facilities for the performing arts, and includes a planetarium, museum and research centre.

Among the many churches we find three Christian Reformed Churches, one at the corner of MacGregor and College Ave., the Kildonan Church at 225 Sutton Ave., and the Transcona Church, at 123 Harvard Ave. E.

There are more than 120 public schools in Greater Winnipeg, both elementary and high schools. There is also a Christian school at 245

The city's medical services and hospitals rate with the finest in Canada. Winnipeg is one of the two Canadian cities with a Shriner's Hospital for Crippled Children.

For recreation, there are 174 public parks, squares, neighbourhood centres, 'tot lots' and wading pools. Facilities are adequate for golf, swimming, curling, squash, tennis, skating and other sports. The Winnipeg Flying Club is Canada's most active. Excellent boating is enjoyed on the three rivers winding through the heart of the city. To the north is a paradise of duck hunting and fabulous fishing.

Sitting on the threshold of the great, open west, Winnipeg has a rare character — a meld of warm, pleasant, western hospitality which flavours its metropolitan life to create a city uniquely Canadian, a good place to live, and a good place to work.

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THE WORLD AROUND US

Student Protest

Part 2

Many of the student rebellions have a link with a deeper malaise affecting the taproots of North American society. The texture and quality of our life (both Canadian and American) has altered in the sixties in such a way that the institutions designed to support it — the universities, the government, the economic structure, the social agencies, the political system — has become incapable of responding to the deepest needs of its citizens. Most of the older people on this continent have learned, although uncomfortably, to live with bigotry in hiring and housing, hunger, poverty, discrimination, and commercial gracelessness. But the student radicals will not allow themselves to endure this kind of system. They rebel against it. Often they themselves go too far in their rebellion, but the basic system of our society was, and is not, of their making.

The universities are part of this society. They preach egalitarianism, but they tend, nevertheless, to gravitate toward the elitest model where academic excellence pays dividends, and indifferent scholarship does not. The educational system is built for the best. The best is the most professionally qualified student with the greatest aptitude for academic work. The rest — the average, the slower ones, the artists, among others — are shown into a system that works against them, and, in the long run, against the system. But these ordinary students constitute more than 90 per cent of the student body. They conceal a wide variety of potential talents, interests, and personal qualities ready to be liberated by an education sensitive enough to realize their condition and to do something about it.

It is largely because this situation exists that so many black students demand a curriculum that is "relevant to their needs". For years, black students have been kept out of universities on the grounds that they did not meet the admission standards. In the past few years most universities have lowered, or artificially reconstructed their admission standards, but now they find themselves saddled with increasing numbers of hostile black students who resist the notion that they are failures because they cannot always compete with better prepared white students. The black student often finds that the material he is expected to cover has little relevance for him and he demands different courses, e.g. a black study program. Conflict is often the result.

Decision making is another area where the university has totally ignored the student. He is supposed to accept what the administration decides upon without having a voice in the decision making. Yet, the student is most vitally concerned with the decisions that are made because they concern him, and him only. There is no reason why students cannot manage their own affairs, and often the affairs of the university, quite as sensibly as the bureaucrats, or industrialists who manage them now. Once a student has graduated he is entrusted with positions of importance, e.g. teaching. But the few months before his graduation he is incapable of making any kind of decision — so most universities felt up to a few years ago. The fight to get students on faculty committees, university senates and other decision making bodies has caused a great deal of needless conflict in the past few years. Most universities have acquiesced in the students' demands and have given them places on decision making bodies. But few universities have given full trustee power to undergraduates by placing them on the various boards that run the financial aspects of the universities. The struggle by students

to get a voice also on these bodies is currently producing much tension on many campuses. Often the result is a sit-in, a demonstration, a march, which can only too easily result in violence.

No North American college has come even remotely close to the practice of Berlin's Free University, where the admission program is almost entirely in the hands of the undergraduates. And why not? The institutions of higher learning on this continent admit that there are social values at stake so important that they justify the admission of black or other distinct minority groups who do not meet the typical admission standards. The tortuous policy of admission criteria is so confused and differentiates so much in various colleges that students could well bring a new approach to this field.

For generations universities have not taken students seriously. Professors were hired because of what they had published or the kind of research they were engaged in. Whether they could also teach and were interested in communication with their students was a question that was not asked. Large classes and a few lectures a week was the university diet. This is now changing, largely because of the pressure put on the universities by students. Today the accent is more on teaching ability, smaller classes, seminars, discussion groups and closer liaison between student and educator.

But by now much water has gone under the bridge. The radicals, the militant blacks and whites are firmly established on the campus. Many of them are intolerant of all views contrary to their own; they are contemptuous of the democratic process when it is applied to their place in the society or in the university; they are difficult to educate and often disruptive. The fact that the universities often did not change until they, the radicals, had put pressure on them gives them a great deal of power and prestige. Ultimately, however, the test of the worth of radical ideas, outside and inside the university, lies in their power to generate change. Once the point has been reached where they fail to achieve this, their hold on other students will be broken. If university policy is made through a series of unilateral acts by faculty and administrative officers, or by boards of trustees and regents, either as a way of placating militants or as a way of repressing their efforts to effect change, the radicals will grow stronger. But once universities begin to work with the students, give them a large share in the decision making, the radicals will be judged on what they produce. They will not only be judged by faculty members but also by other students. If they cannot produce what they have promised and prove to be nothing but empty shells that can only criticize without creating something better, the radical will be finished because he will lose his following.

The answer lies in cooperation, however difficult this may be. The older generation has learned to live with a great deal, surely they can learn to live side by side with young people even though their dress may seem outlandish and their manners and morals different from those born in earlier decades. It will not be an easy task for the older generation. For a long time they have held the reins and regarded young people as unfit for responsible positions. This will have to change. If the young feel they can do a better job, let them try. They will soon find that it is not as easy as they envisioned. It would, however, be wonderful if their enthusiasm and idealism brought some changes for the betterment of our society.

J. J. Bout.

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Engagement-announcements \$4.00
Marriage en anniversaries \$6.00
Notifications of death \$5.00

"For Sale" and "Want" advertisements up to 30 words \$4.00. Every word more 15¢.

For "letters under number" 50¢ extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

With thanks to the Lord, we wish to announce the final adoption of our chosen daughter

JULIE FRANCINE

Born September 25th, 1968.

Peter and Frances Voogt
(nee Beintema)

R.R. #2,
Fruitland, Ont.

With thankfulness to the Lord we joyfully announce that He has entrusted into our care a son.

MICHAEL PETER

Born April 26, 1965.

Peter and Jane Van Duyvenvoorde
(nee Veld)

Green Lane, R.R. #1,
Beamsville, Ontario.

With thankfulness to the Lord, the Giver of Life, Who made all things well, we are happy to announce the birth of our son

HARVEY JETSE

Born June 22, 1969.

Jetse and Gretha Tiersma

A brother for Wilma, Trudy, Betty, Joanne, Peter and Jeanette.

R.R. 1, Canboro, Ont.

With gratitude to the Lord we are happy to announce the birth of a daughter

FENNY GRACE

a sister for Harry and Brian.
Born June 27, 1969.

Lloyd and Agina Bakker
(nee Hageman)

R.R. 4, Aylmer, Ont.

Mr. and Mrs. K. Boskes of Clive, Alberta are pleased to announce the engagement of their eldest daughter,

PAULINE

to

Mr. PETE MOOY

youngest son of

Mr. and Mrs. P. Mooy,
all of Downsview, Ontario.

The Lord willing, the ceremony will take place on Wednesday, August 20, 1969 at 2:30 p.m. in the Bethel Christian Reformed Church of Lacombe.

Rev. C. Vriend officiating.

Mr. and Mrs. H. Haanstra of R.R. 1, Vinemount, Ont.

announce

the forthcoming marriage of their daughter

EFFIE

to

MR. BERT STRUYK

son of Mr. and Mrs. A. Struyk of Mount Hope, Ont.

The ceremony will take place, the Lord willing on Friday, July 18, 1969, at 2:30 p.m. in the Christian Reformed Church of Fruitland, Ont.

Rev. L. Mulder of Burlington, Ont. officiating.

Mr. and Mrs. Geert Geertsma of Telkwa, B.C.

are pleased to announce the forthcoming marriage of their eldest daughter

ALICE

to

MR. DONALD TUININGA

son of

Rev. and Mrs. C. W. Tuininga of Winnipeg, Manitoba.

The Lord willing, the wedding will take place July 25, 1969, at 8 p.m. in the Christian Reformed Church of Telkwa, B.C.

Rev. C. W. Tuininga officiating.

Future address:
Elmwood Court, Suite no. 312,
641 Yellurt Road,
Richmond, B.C.

Mr. and Mrs. Nicolaas Torenvliet are pleased to announce the forthcoming marriage of their only daughter

MARIKE

to

DR. H. A. SCHOLTENS

The wedding will take place, D.V. on July 26, 1969, at 2:30 p.m. in the Ebenezer Canadian Reformed Church, Burlington, with the Rev. D. VanderBoom of Burlington, Ontario, and the Rev. A. B. Roukema of Grand Rapids, Michigan, officiation.

966 Parkhill Avenue,
Burlington, Ontario.

Future address: St. Joseph's Hospital, Hamilton, Ontario.

Mr. and Mrs. Pieter J. Scholtens are pleased to announce the forthcoming marriage of their oldest son

HANK

to

MISS M. D. TORENVLIET

The wedding will take place, D.V. on July 26, 1969, at 2:30 p.m. in the Ebenezer Canadian Reformed Church, Burlington, with the Rev. D. VanderBoom of Burlington, Ontario, and the Rev. A. B. Roukema of Grand Rapids, Michigan, officiation.

129 Dundas Street East,
Waterdown, Ontario.

With our dear parents and grandparents

MARTEN VAN DER LAAN

en

GRIETJE VAN DER LAAN-MEENDERING

we hope, the Lord willing, to celebrate their 50th wedding anniversary on July 31st, 1969.

That the Lord may richly bless them in time to come as He did in the past is the wish of their thankful children.

Vollenhove, Holland:

S. van der Laan-Hiemstra

Brantford, Ont.:

G. Hamming-van der Laan

H. Hamming

Kollumerzwaag, Holland:

E. Bouma-van der Laan

A. Bouma

Helwerd, Holland:

J. van der Laan

S. A. van der Laan-Klijn

Caledonia, Ont.:

L. Miedema-van der Laan

G. Miedema

Vollenhove, Holland:

M. R. Woudsma-van der Laan

P. J. Woudsma

and grandchildren.

Thankful to the Lord

MR. AND MRS.

JAKE HAMOEN (nee BINK)

and their children and grandchildren

Mike and Betty Ganzevoort,

Shelly, Sandy, Michelle.

Jack and Ann Dekker,

David, Jimmy, Ronny.

Dirk and Barb Hamoen

(nee Stitt)

Jack and Janet Hamoen

(nee Fawcett)

Alison.

remember that they were married 35 years ago.

No visitors, thank you; we are spending a few weeks in Holland.

St. Catharines, Ont.

July 11, 1969.

Thankful to the Lord, we celebrated on July 5th, 1969, with our dear parents and grandparents,

ALTJIE AND JELTJE

STRAMPEL

their 25th wedding anniversary.

May the Lord grant them peace, and bless them together this day, and in the many more years to come, is the wish of their children and grandchild.

Wolter

Taeke

Emily

George

Tineke

John Peter (Strampel)

Klaas

Margie (Noordegraaf)

Angelina (grandchild)

R.R. #1, Elmville, Ont.

Met grote droefheid, maar rijk vertroost door haar vast getuigenis, geven wij kennis dat in haar Heiland ontslapen is mijn innig geliefde vrouw, moeder en grootmoeder

SJOUKJE VISSER

geboren DE JONG

op de leeftijd van 58 jaar.

Paalm 31:6 (onberijmd)

Sarnia, Ont.:

Gerrit Visser

Burnaby, B.C.:

J. Visser

Tr. Visser-Kostelijk

Sarnia, Ont.:

M. Visser

W. Visser-Visser

en 11 kleinkinderen.

Sarnia, Ont.:

J. Veenstra-de Jong

Abbotsford, B.C.:

M. de Jong

Zandvoort, Holland:

P. Brune

Bergum, Fr., Holland:

G. Visser

Bergum, Fr., Holland:

A. de Jong

Idskenhuisen, Fr., Holland:

W. de Jong

Sarnia, Ont.

3 Juli 1969.

On June 28, 1969 the Lord took unto Himself our beloved daughter and sister

CORNELIA (KATY)

VAN VLIET

at the age of almost 15 years.

The Lord's promises are our comfort.

John and Nell Van Vliet

Alice

Margaret

Irene

Yvonne

Geraldine

9107-149 St.,

Edmonton, Alta.

On Monday, July 7, 1969, the Lord took from us after a lengthy time of patient suffering, our beloved wife, mother and grandmother

HARMINA KLAZINA

NIESINA KOOGER

(nee WICHERTJES)

at 56 years of age.

Canfield, Ont.:

Jacob Kooger

Hagersville, Ont.:

Jake Kooger

Hamilton, Ont.:

Joe and Lorraine Kooger

St. Catharines, Ont.:

Dick and Julie Kooger

Jackie and Anita

Canfield, Ont.:

Peter

Ruth

John

Martin

R.R. 1, Canfield, Ont.

Remains resting at Miller's

Funeral Chapel, Caledonia,

Ont. from Thursday evening

at 7:30 p.m. Service Friday

July 11, at 2 p.m. from

Maranatha Christian Reformed

Church, York, Ont.

Interment in St. John's Cemetery, York, Ont.

I am 25 years old and I would like to

CORRESPOND

with gentleman between ages 25 to 32. Please write to #2173, % Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

A lonely Christian man of 39 looks for

CORRESPONDENCE

with sincere girl or widow with one of two children, with marriage in mind. Of the Chr. Ref. faith in the western provinces of Canada. Please write in English or Dutch to #2174, % Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

Two fun-loving but serious girls would like to

CORRESPOND

with and meet two fun-loving but serious gentlemen (23-28). Please send replies to Calvinist-Contact, Box # 2175, % Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

Two fun-loving but serious girls would like to

CORRESPOND

with and meet two fun-loving but serious gentlemen (23-28). Please send replies to Calvinist-Contact, Box # 2175, % Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

Two fun-loving but serious girls would like to

CORRESPOND

with and meet two fun-loving but serious gentlemen (23-28). Please send replies to Calvinist-Contact, Box # 2175, % Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

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Suggestions for picture taking during your holidays

Our Family Camping Trip

1. Planning the trip.
2. "Will the car make it?" — Your knapsacks may be heavy, but be sure to get a picture of the poor car struggling under the weight of supplies, stoves, tents, heaters, fishing rods, arms, and exuberant campers.
3. The first day — Though the gang's bushed and in no mood to "smile pretty" after the first day of unaccustomed hiking, they'll laugh at this picture when their feet feel better.
4. "Fire!" — After Junior fails with the methods he learned, those matches will come in handy!
5. Tenting tonight? — You hope so, if you can ever get the tent set up. Anyway, the struggle makes a good picture.
6. Back to nature — Mother and Sis cooking, country style.
- 7-9. Save these for famous landmarks.
10. There's that beautiful sunset again.
11. Water babies — Catch the family frolicking in the lake.
12. The one that got away — Goin' fishing? Just reel 'im in, don't pay attention to the camera.

13. If you get through two weeks without capsizing a canoe or rowboat, save this slide for pretty scenery.

14. Nature's Darlings — Members of the animal kingdom make memorable photos. Just avoid bears — they're camera shy.

15. The street where we live — Coming home.

Our Vacation Abroad

1. Poring over the travel folders at the travel agent's office.
2. "Those passport pictures!" — You can do better at the passport office.
3. "It only hurts for a little while." — Those !?#&% in-oculations!
4. Bon Voyage — Have a friend take this picture at the airport or dock as you wave goodbye.
- 5-10. "That's me!" — There'll be many famous landmarks to pose before on your vacation abroad. Save at least half of your slides for these. Even though pictures of the Eiffel Tower, Westminster Abbey, the Leaning Tower, etc. are plentiful in books, they don't include you and the Mrs. at these historic sites.
11. The typical village — You'll pass through many towns and villages which have an atmosphere typical (you think) of their countries. In these places, you often catch the very human shots that become the conversation pieces of your slide collection.
12. "You'd think I was a native!" — Someone in the family will succumb to the urge to prance about in "typical native costume." Catch this on film.
13. You are now entering . . . — Millions have posed at the borders of the countries of the world. The thrill is one you'll want to remember.
14. "Do you speak English?" — Catch a comical, candid shot of a family member struggling with a non-English speaking acquaintance.
15. There's the Statue of Liberty, or the Golden Gate, or International Airport . . . — And you're home again.

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From the Mailbox

"AS FOR US CHRISTIANS LET US STAND FREE!"

In the June 19th issue of *Calvinist-Contact*, the Committee for Justice and Liberty placed an appeal before you — an appeal for help. The CJL is willing and ready to fight for you — for each and every one of you who finds that the door to freedom of choice in labour relations is clanging shut before his eyes. But are you willing to fight for Truth with CJL?

That word "fight" is so easily misinterpreted. It doesn't necessarily indicate an angry violence — a smashing and breaking and destroying. The Christian fights differently — with a spirit of building up that which is broken, with a healing courage, a steadfast resolution. His "fight" has positive direction and purpose. It is a standing-up-for-Jesus — always!

Perhaps it will be a struggle for some of you to deposit say, \$10 or \$15 with the CJL Foundation. We know the value of money. However, we hope that you will struggle, that you will see that CJL is an organization which seeks to serve the Lord and do battle for His people.

We have tried to set before you

the aims of the CJL Foundation. We have indicated that several very influential people are beginning to give us their active support in our attempt to bring about legislative changes which will clearly establish the protection of civil liberty. But it is the simple, honest believer who prays for us and with us, who pays for the struggle in varying individual amounts; these Christians are our real strength because they themselves are strong in the Lord — the only and eternal Rock of Strength and Salvation. Slowly, it is these Christians who are responding. Little green envelopes with 42 membership pledges and 27 donations (totalling roughly \$635.00 to date — June 26) are trickling into the head office — and are receiving with thanksgiving. Help make the trickle a swollen stream, a living pulsating, rapidly-flowing river of support!

To date, we have received four replies which have not contained a pledge of support but have revealed an opinion of sorts. We welcome opinions when the sender values them enough to sign his name. Those who do not have the courtesy or the conviction to acknowledge their opinion, disappoint us. A sample reads as follows:

"If there are *Conservative* members approving this kind of thing, the whole business must be in the interest of the capitalists and big business."

In reply to the anonymous sender, we would like to reproduce the concluding two paragraphs of a signed letter of agreement and support from a *Liberal* Member of Parliament in Ottawa.

"Obviously, it is ridiculous to require people to contribute to an organization, the objects of which they do not agree, and to establish a social and political order that is against their basic beliefs.

I believe that a great deal can be done by your organization and through your official organ to

help others to see, as apparently you do, the individual in unionism in true perspective."

In the June 19th issue of *Calvinist-Contact*, the CJL Foundation gave a brief report on what was accomplished. In the future, the Lord willing, we hope to climb several steps higher on the ladder to complete freedom — the freedom to walk Christianly, in obedience to the law of God. Our schedule is as follows:

1. CJL will soon submit a brief to the Select Committee on Election Laws of the Ontario Legislative Assembly.
2. In cooperation with CLAC, the Foundation will be submitting a brief to the Alberta Department of Labour in connection with labour relations in the construction industry.
3. If all goes well, the Government-appointed Ontario Union-Management Council will discuss the whole problem of freedom of association. The object of this council is "... to provide a formal body in which problems concerning the Department of Labour or problems brought to the Council by its members could be examined with the object of reaching a consensus if possible."
4. Informal talks will probably be held in the near future with Mr. David B. Archer of the Ontario Federation of Labour with a view to persuading the OFL and its affiliates to be more tolerant toward people who cannot in good faith join these organizations.

Freedom is everyone's business! We all want it — let's all work for it!

Richard Forbes sums it up very clearly in the closing paragraphs of his new booklet *Humanism and Human Rights* when he says:

"Let each Canadian community be free, together with each other community, to serve the god in

Mob no credit to Labour Unions

- Violence cannot be accepted as the way to settle disputes.

No thoughtful member of the Ontario government against taking trades union movement should feel any action whatever on the Rand anything but shame over the demonstration staged in Toronto at the weekend by 10,000 persons who apparently were trades unionists.

In the manner of the most immoderate demonstrators around campuses who, in the name of democracy, would deny democratic expression and rights to everyone who disagrees with them, the Toronto mob tried to frighten the

Ontario government against taking any action whatever on the Rand report on labor relations.

This report, actually, is made up of moderate and well-reasoned suggestions for the more peaceful settlement of labor disputes. Among other things it recommends an end to mass picketing by which a striking union, often drawing in pickets who have nothing to do with the dispute, attempts to impose its will by violence or the threat of violence.

As the Toronto Globe and Mail says, the frenzied Toronto mob, screaming such epithets as "go home, you pig," at Ontario Labor Minister Dalton Bales who, at the invitation of the labor movement itself, attempted to explain his government's position, proved the Rand report's point on mass picketing.

Trades union member generally are privileged members of Canadian society today. But none should be under illusions as to what public reaction will be if they continue and widen the raw-muscle tactics that disgraced them at Toronto over the week-end, as they have threatened. Millions of the public, in Canada and elsewhere, may be getting very sick of violence being used to win arguments.

Zwaar verzilverde

THEE LEPELTJES

liggen klaar voor U als U ons een nieuwe abonnee aanbrengt voor Calvinist-Contact (en ons tegelijk het abonnementsgeld stuurt).

Deze lepeltes zijn in Nederland gemaakt en dragen kleurige afbeeldingen van bloemen.

OF U KUNT EEN BOEK KIEZEN

UIT ONDERSTAANDE LIJST:

Bijvoorbeeld (voor één abonnee): L. DE JONG en WIM ZAAL: BILDERDIJK; Dr. C. N. IMPETA: KERKELEKE KAART VAN NEDERLAND; A. DOF: ARIE EN KATRIEN IN CANADA; J. OVERDUIN: HEL EN HEMEL IN DACHAU; M. E. VOILA: DE WELEERWAARDE HEER; MOEILIJKE KINDEREN (verschillende schrijvers); JOHN BUNYAN: DE CHRISTENREIS; OKKE JAGER: DE HUMOR IN DE BIJBEL; ANNE DE VRIES: DE ILLEGALE WERKER; PROF. BAVINCK: HET RAADSEL VAN ONS LEVEN; Ds. KORNET: DE PINKSTERBEWEGING EN DE BIJBEL; V. D. STEEN: SPIONNAGE IN DE TWEEDE WERELDOORLOG; OOMS: DAGGELDERS; LAATMAN: SLOEBERKE SLOB; BAARDMAN: GROOT ALARM; MONS: PA BAKKER; PEELEN: T BEGON ONDER MELKENSTIJD.

The following titles of ENGLISH BONUS BOOKS are at this moment all in stock:

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WM. R. RANG: THE STOWAWAY (for boys); THE GUN, by JOHN VRIESINGA & THE FLASHLIGHT, by JEAN G. FISHER. (These are two booklets for children, but are given together as a premium for ONE subscription.)

While for bringing in TWO subscribers we have: STRAIGHT DOWN THE CROOKED LANE, by F. H. ARNOLD; WORLD AFLAME, by Dr. BILLY GRAHAM; LEAST OF ALL SAINTS, by GRACE IRWIN.

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